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The Missionary survey



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THE MISSIONARY SURVEY

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**A FRIEND
WANTS ADMITTANCE INTO YOUR HOME
DURING THE WEEK OF
MAY 7-14.**

This Friend Will Make A SPECIAL Request to be Allowed to Come Into Your Home and Bring You, MONTHLY, A MESSAGE FROM

OF THE **W H O L E** WORK
THE NAME OF THIS FRIEND IS

THE MISSIONARY SURVEY

We are hoping that during SURVEY WEEK the Woman's Auxiliary of every local Church will make an active canvass to secure at least one subscriber to every five church members, which entitles a Church to be placed on the Survey Honor Roll.

HOW TO PLAN AND CONDUCT THE CAMPAIGN.

1. Secure from your pastor a complete list of the heads of the families of your Church—the list used in the "Every Member Canvass."
2. Divide this list into groups according to the section of the city or community in which they live.
3. Select the members who are to make the canvass.
4. Call a meeting of these workers and bring the above named list with you.
5. Pair off the workers giving to each pair a group of names for whom they are responsible.

Remember that two persons working together can secure much better results than when working separately. The best results can also be secured by all working at the same time.

Work up a little rivalry among the canvassers and see which "pair" can bring in the most subscriptions.

Don't wait for some one else to become enthusiastic. You start the movement.

READ THE SURVEY AND KEEP INFORMED. ENCOURAGE OTHERS TO DO LIKEWISE BY SPEAKING OF A GOOD WORD FOR IT AND BY ASKING FOR THEIR SUBSCRIPTIONS.

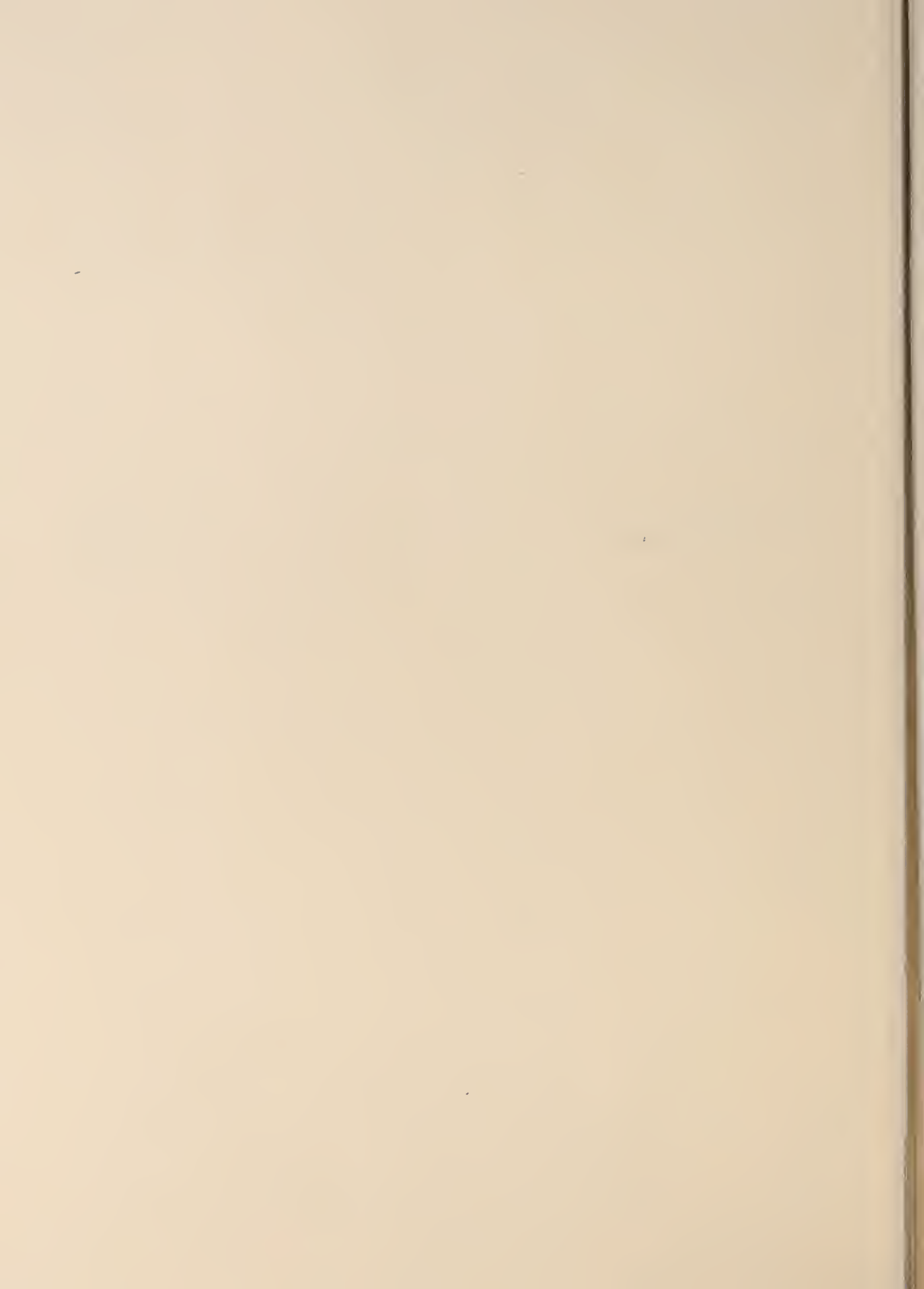
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Where a subscription expired in March, we are sending the Survey for the two intervening months before the canvass is made. In such cases, please collect 5 cents for each of these issues—85 cents in all.

HONOR ROLL

Roanoke, Ala.	Collins, Miss.	Eatonton, Ga.
Bluefield, W. Va.	Clinton, S. C.	Clemson College, S. C.
Clarksville, Ga.	Marlington, W. Va.	Wellford, S. C.
Ebenezer Church, Kenbridge, Va.		



ARE YOU PRAYING IT THROUGH?

We repeat the suggestion made in the March Survey—only now we put it in the form of a question—are you praying through each issue of the Survey?

Every page almost is an opportunity for intercession and at the same time a call for thanksgiving. Here are spread out the trials and also the triumphs of your brethren who are laboring in the lands of the heathen, and in the hard places of home field; and here is how you may join with them in their work. Will they look to you as Paul did, from the midst of that desperate fight in Ephesus (2 Cor. 1:8,11), when he raised his eyes to heaven and then looked across the Aegean Sea to the church at Corinth, and thankfully said, "*Ye also helping together by prayer for us?*"

Some prayer points and praise points are given below, but this whole Survey is a call to prayer and thanksgiving.

WE PRAY THEE

For a large increase of subscriptions to the SURVEY during Survey Week. (Subscription page; also pp. 379, 381, 383, 396).

For means to supply better equipment for our Mexican Mission. (Page 333).

For Mrs. Kellersberger who is suffering with African Sleeping Sickness, also for the thousands of natives who have this awful disease. (Page 349).

For the Light to Shine in the dark homes and hearts of the Mexicans. (Page 352).

For the Montreat Young People's Conference. (Page 390).

For the interest shown in our Jewish Mission by the young Jewish boys and girls. (Page 372).

WE THANK THEE

For business men like Mr. Blake who are willing to take a missionary as "partner." (Page 327).

For the more liberal and humane treatment being shown the Koreans by Japanese. (338).

For the progress made by the Presbyterian Seminary in Brazil, and for the young men this school has the opportunity of training. (Page 339).

For the men of the Kansas City Mission who are willing to give of their means to the support of that mission. (Page 362).

And for that Italian woman who gives so untiringly of her time to help people at the Mission. (Page 364).

WORLD NOTES

THE MOSLEM IN AFRICA

THE Moslem movement in Africa is described in "The Moslem World" as spreading that religion and law in Africa in a systematic way. They work singly, or in twos or threes. These Malams, or priests, are singularly ingratiating, and adapt themselves quickly to their surroundings. They do not hesitate to lie or to play upon the superstitions of the people in order to gain a point. The priests also make themselves indispensable to the chiefs, and thus secure special privileges. They use either religious or commercial means to gain their way to the confidence of the leaders, and through them to the people.—*Evangelical Christian.*

CONCERNING HAITI

THE Secretary of the Navy, the Honorable Edwin Denby, in speaking on Haiti recently said: "It is my opinion that the missionary societies and churches could not do better than to send representatives to Haiti. They would not alone be conferring benefits upon the people of Haiti, but their kindly offices should do much toward bringing about a friendly feeling between the people of that country and the United States."

BIBLE IN MODERN GREEK FORBIDDEN

THERE is a very unfortunate attitude on the part of the Hellenic authorities toward the work of the Bible societies in Greece. Some twenty years or so ago, the Hellenic Government inserted in the Constitution an article forbidding the sale or distribution of any translation of the New Testament, or of the Old Testament other than the Septuagint. Dur-

ing the period of the Venizelos Government, the sale of the Bible in modern Greek was permitted, no steps being taken by the authorities to enforce the obnoxious article. Since the return to power, however, of King Constantine, and the reinstatement of the former Metropolitan Theoclitus, the earlier policy has been resumed. Greece is the only country in the world which forbids its own subjects to read the Bible in the language they use and understand. This is especially to be regretted when one realizes that even Paul's letters to the Philippians, the Corinthians, and the Thessalonians are probably unknown to most of the inhabitants of those cities.

The Orient.

BIBLES IN PHOENIC SCRIPT

THE new Chinese phonetic script is proving a powerful evangelistic agency, for all books in the new script are in great demand. It is an interesting fact that the promoters of the script who are not Christians have read all the books of the New Testament which have been published.

The American Bible Society is planning, during 1922, to bring out 2,050,000 copies of Chinese portions of Scriptures largely in the national phonetic script.—*Missionary Review of World.*

MENNONITES TO ENTER MEXICO

ALARGE group of Mennonites plan to leave their home in the Hague district of Saskatchewan, Canada, to take up land already acquired in Northern Mexico. It is reported that a party of one thousand is to be the advance guard and ten thousand more are to follow.

The Mennonites are a peaceful

thrifty and industrious people holding fast to the old religious traditions and keeping quite to themselves. They leave Canada, according to the statement of Bishop Wall, because the original agreement of the federal government giving them the right to conduct their own schools "without molestation or restriction" has been repudiated. Large groups of Mennonites have resided in the United States, the oldest settlement being in Germantown, Pa. There are about 40,000 in all in this country.

The Congregationalist.

STUDY OF BIBLE TO CRITICISE LED TO CONVERSION

FOR forty years an influential Moslem of Ahmednagar, India, had been studying the Bible for the sole purpose of criticising and finding objections to the Christian religion. His study, however, finally led to his complete conversion, and in the American Mission Church at Ahmednagar he openly confessed Christ and was publicly baptized in the presence of the Moslems.—*Forward.*

TEMPERANCE IN CHILE

AT Antofagasta, Chile, temperance organizations under the leadership of Chileans, are conducting an aggressive anti-liquor campaign. Workmen are the prime movers in it. Great banners were stretched across the streets announcing in terse sentences the harmful effects of alcohol. Much of this spirit of reform is no doubt due to Chile's new president, Senor Alessandri, who is already the idol of the common people.—*Missionary Review of World.*

RESOURCEFUL LAD

A SMALL boy, being asked by his teacher to write briefly concerning the manners and customs of the people of India, chewed his pencil for five minutes and then wrote: "They ain't got no manners, and they don't wear no customs."

NATIONAL S. S. CONVENTION IN ARGENTINA

A MODEL Sunday-school session was an outstanding event at the National Sunday School Convention recently held in Buenos Aires, Argentina. An interesting feature of the program, which had Christian citizenship as its special theme, was the salute to the nation's flag and the salute to the Sunday-school flag. This presentation of flags, introduced at the convention for the first time in a South American Sunday school, served to associate Christianity with true patriotism in the minds of South Americans.—*Forward.*

MOHAMMEDANS IN AMERICA

MANY Mohammedans, who are chiefly immigrants from Syria, Italy, India, and Egypt, are found in the industrial centers of the Eastern and Middle Western States. The first Mohammedan mosque in the United States was built this year near Detroit, Michigan. "Islam has come to our doors," says Dr. Zwemer in the *Missionary Review*. "It has thrown down its challenge. In our prayers for the evangelization of our land, we must not forget the Moslem strangers within our gates and the more than three hundred thousand Mohammedans in the Philippine Islands."—*Exchange*

Y. M. C. A. IN INDIA

THE Y. M. C. A. sent its first secretaries to India and Japan in 1889. The number has since increased to 200, who have associated with them more than 500 native secretaries. The Association is now well established in sixteen foreign countries, and since the war has found new place in Central Europe through its welfare work.

EDITORIAL

WHY WE SHOULD BE ALARMED ON THE THE IMMIGRATION QUESTION

THE Atlantic Monthly for February contains quite an illuminating article under the head "American Misgivings."

The article gives some information in regard to the intelligence tests given to 1,726,966 officers and enlisted men of the Army in 1917 and 1918.

The tests were of two types: one adapted to the literate, and one to the illiterate, non-English-speaking and uninformed.

They were not tests of literary proficiency but simply of native intelligence, and the results were proven accurate by experience.

The grades were from A and B, representing superior intelligence, to D and E, indicating inferior to very inferior intelligence. Among the white drafted men 12 per cent were found superior, 66 per cent average, and 22 per cent inferior. Nearly half, or 47.3 per cent, were found to have mental ability below the standard of 13 years.

These figures indicate problems of appalling magnitude, and in view of the inpouring hordes of immigration it is still more appalling to learn that of the draft who were born in Poland 70 per cent were graded as inferior, of those born in Italy 63 per cent, and of those born in Russia 60 per cent.

Of the entire negro draft 80 per cent were in the D grade and 89 per cent under the mental age of 13.

To these subnormal or retarded people who have already been admitted to this country, or who are Americans by right of birth we owe every possible assistance to the end that they may realize their fullest possible develop-

ment. A man of low mentality may be a useful citizen and capable of doing work which the American society greatly needs, and he may be able to live a life of contentment.

But has not the time come when we may consider that we have introduced enough of these elements into our democracy?

In view of the varying treatment, the unequal and discriminating application of method which is needed to deal with our own native white inferior people; in view of the urgent character of our negro problem which must be dealt with, why should we be constantly introducing hundreds of thousands of morons and feeble-minded into our population? *Seventy per cent of the Poles are not morons, nor 63 per cent of the Italian. Why, then, do we get such a large proportion in our immigration from those countries? is a reason.*

Moral qualities may not bear much relation to intellectual qualities, but it is true that these inferior people furnish the vast majority of the population of our reform schools, jails, and houses of prostitution.

"They are the drifters from job to job; the patrons of municipal lodging houses; the loafers on the street corners; as well as the patient plodders at the unskilled tasks." Meanwhile civilization grows more complex.

The simple fact is that Europe is dumping upon us the poorest that it has to give. Many noble and highly intelligent immigrants are arriving—perhaps 1 in every 100 is of such character. The other 99 come with hatred of governmental power, unable

to understand or appreciate our principles and standards and they bring chaos into our society.

Some one long ago said that America

was an "asylum" for the oppressed. Let us not permit it to become an asylum for the feeble-minded, the criminal, and the anarchists of Europe.
—Methodist Clip Sheet.

A MISSIONARY PARTNER

One of the most interesting accounts of a partnership in missionary work which we have ever read is given in *The Christian Endeavor World* for March 2nd, telling how an American business man invested year by year a thousand dollars yearly in China, and what rich results came from the investment.

The missionary end of the partnership was represented by Rev. Watts O. Pye, an evangelistic missionary under the American Board of Commissioners for Foreign Missions. The business end of the partnership was held up by a man who is called Mr. Blake. The region which these two undertook to evangelize was the Province of Shensi in northwestern China, where there were eight million people practically without the Gospel.

Mr. Pye's plan of campaign was most simple and yet effective. Having first thoroughly surveyed the field, marking on his map the principal rivers, locating the walled cities, estimating the population of each, and sounding the leading citizens as to their readiness to receive the Gospel message; he selected a chain of ten cities about thirty miles apart which should form his principal sphere of operation. Then returning to his home in the adjoining Province of Shensi, he assigned ten of his ablest and most consecrated Chinese evangelists to this work, and sent them into the field. And here is the account of what followed:

One day through the gates of each of those walled cities two unknown men passed in with the crowd, like ordinary merchants or travellers bent on gain or pleasure. No one challenged them; no one even noticed

them; yet in the persons of those men Jesus Christ walked into those cities of Shensi. The evangelists took up their residence in the leading inn; and, if any one asked them who they were and what they were doing, they would reply, "Oh, we have a little business here," which answered all the demands of Chinese curiosity and etiquette. First they inquired who were the officials and prominent citizens of the place, the men who had a reputation for patriotism and general integrity. There always are such in every place; God has not left Himself without witness. They made the acquaintance of these men, and told them many interesting things that were happening in China and throughout the world. When confidence was gained, the evangelists would reveal their identity, and state that they had come to the city for the purpose of introducing Christianity. And would you believe it?—this is Mr. Pye's own statement—most of those men accepted Christianity on the spot, and asked for baptism. They said: "This is the thing we have been looking for for years. Such a religion as this will not only save us, but will save China. We want to work with you to establish the Christian way in this place." So they were baptized, and several weeks were spent in instructing them more particularly in the Christian doctrine and way.

Then one morning, in each of those cities, when the people entered the bazaar, they were astonished to find that a gospel-hall had been opened in their midst, with a large sign declaring its purpose. Wondering, and in many cases fearing, what this might mean, and saying to themselves, "Is this religion of the foreign devils to

be brought into our city?" they looked within the building, and to their astonishment saw these honored citizens and neighbors making themselves at home and waiting to receive callers. In this way the work began to spread, and in a short time churches were gathered in each of the five cities.

A few years later Mr. Pye had his furlough and returned to America, and there met the business man who had furnished him with the sinews of war. In the remarkable interview which ensued, Mr. Pye presented to Mr. Blake a silk banner on which were inscribed these words in Chinese: "You, sir, have God's heart. . . . We owe it to you that the grace of God has come to us here in Shensi. How can we thank you? We are utterly unable to do so."

The closing words commended Mr. Pye to Mr. Blake, and wished him the richest blessings of God.

And then followed in Chinese characters the names of 680 Chinese converts, many of them the most prominent men in the province, who had been brought to Christ through this fruitful missionary partnership, and whose names were signed to the message written on the banner.

The work has gone on since that day, until the latest figures indicate a church membership of over 3,500, with work conducted in 75 cities and towns!

We commend this wonderful piece of current missionary history to our readers. It carries its own suggestion. Are there not men of means in our own church who might form a similar partnership with the missionary end in China, or some other of our mission fields; and the business end in our own God-favored land?

PROGRAM OF THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA—

Our assembly has maintained a relationship to the Federal Council for several years and in 1921 assumed a larger share in its activities by appropriating \$5000 to the expense budget of the council—our former appropriation was \$360 annually. The council undertakes a larger program and while it is stated that co-operating bodies are not bound to endorse all the activities of the Council, especially the actions of Commissions of the Council, the fact remains that co-operating churches cannot escape responsibility for the actions of a corporation created by the responsible judicatories of the churches.

A recent publication lists some of the activities and objectives of the Council:

UNITED EVANGELISM

At the foundation of all the work of the Council is the unchanging task of winning men to personal discipleship to Jesus Christ as Divine Lord and Saviour and building them up in Christian character.

The Council has made no more far-reaching contribution than the work of its Commission on Evangelism in developing a program of united evangelism in the larger cities, with the aim of enabling the churches to reach the whole community at one time and with the ideal of the pastors as their own evangelists.

As a result, a new and better type of evangelism is arising. The last year showed a record of the largest number of accessions to church membership of any single year in the history of the American churches. Conspicuous is the fact that the largest gains are reported in the cities which have adopted this united approach to their evangelistic task.

Increasing attention is now being given to theological seminaries in the interval of bringing home to teachers of ministers and to prospective ministers the possibilities of pastoral evangelism.

UNITED IN SOCIAL SERVICE

While directing attention to the primary importance of evangelism, the Council holds with its constituent bodies to the conviction that the Christian spirit and the principles which Christ taught must be applied to social life, to politics, to international relations and to industry, and that these principles constitute the basic laws upon which a prosperous and happy social order alone can be built. Those engaged in carrying on the Council's work, and the denominational social service agencies which are cooperating in it, realize fully that the possibility of social advance is directly proportioned to the stock of men in the community who have the Christian spirit.

A Research Department on the relation of the Church to social questions is maintained as a central agency, in which expert study is constantly being carried on and the results placed at the disposal of pastors, religious editors and interested laymen. A fortnightly "Information Service" records successful work by any church in the social field, and interprets the significance of social and industrial questions from the standpoint of Christianity. The study of technical experts in the fields of engineering and economics are presented in a way which makes them available for the guidance of the churches. A distinguished theological teacher lately declared that he found the analysis of the moral issues involved in the railway controversy more impartially and illuminatingly analyzed in the "Information Service", than anywhere else.

The Council serves also as a connecting link between the church and the great social agencies such as the Red Cross, the U. S. Department of Health, and the movement for Child Welfare and community organization—more than any other body it affords a contact with the labor movement, in interpreting the Christian Gospel to labor, and the ethical and spiritual aspects of the labor movement to the church.

UNITED IN SECURING INTERNATIONAL JUSTICE AND GOODWILL

The world-wide interest in disarmament and in international cooperation has set the work of the Federal Council into bold relief. Long a united agency for the churches in their concern for peace, the Council has now become, even in the judgment of the outside world, one of the most effective agents in the world in securing a better day in the relations of nations to one another.

On a designated Sunday last June pulpits all over the nation responded to a call of the Federal Council to observe disarmament Sunday and to urge an international conference. Through the assistance of the Church Peace Union the cooperation of Roman Catholics and Hebrews was also secured, and a joint memorial presented to President Harding. When, soon after, he issued the historic invitation to the nations, the Federal Council set out at once to mobilize the churches in helping to create the public opinion that made possible what the Conference has achieved.

Through its educational literature (300,000 leaflets were circulated) the 150,000 churches of the country were assisted to become centers of public education on the necessity for the reduction of armament.

Throughout the conference a representative of the Federal Council was constantly in Washington in behalf of the churches.

In all this program the Federal Council is engaged not in a spasmodic effort but in a persistent campaign. It is now carrying on its activities unabated to secure the participation of the United States in permanent organized cooperation for world peace and human welfare. It is definitely committed to continuing an unremitting activity until a peace-system takes the place of competitive armament and recurring war.

UNITED AT NATIONAL CAPITAL

In carrying on the work which has been described, frequent contacts with national agencies are necessary. In order to make this possible an office is maintained at Washington, through which the concern of the churches on questions with the moral and religious bearing can be interpreted to the nation. Every caution is used to see that these contacts do not take the nature of a political or legislative "lobby." The Washington Office also puts its facilities at the disposal of any church or mission board which desires to have special help at great saving in carrying on necessary business with governmental departments.

THE SIGNIFICANCE OF THE COUNCIL IN AMERICAN CHURCH LIFE

The Federal Council marks a definite stage in the development of Christian cooperation and unity, representing, as it does, the first attempt to bring the denominations themselves into continuing cooperative relationships. Its positive achievements already show beyond question that enlarging cooperation is possible.

Through the Council the Protestant Churches are saying to the world that their rich diversity must not mean divisiveness and that they are now ready for united action in a great number of challenging common tasks. They are insisting also that in the development of the movement for Christian unity it is not necessary to create an independent or irresponsible organization but that the responsibility can be placed directly upon the denominations themselves. More important than all else, the experience of the churches in the Council has demonstrated the fact that the pathway to fuller unity lies through the field of practical service to mankind.

The asking budget of the Council for next year is \$250,000 and our assembly will be asked to assume a liberal share of this amount.

“INASMUCH AS YE DID IT NOT”—

You have read all the wonderful story
Of the Christ and His infinite love;
You have read of the radiance and glory
Of the beautiful mansions above,

Of their glittering walls of pure jasper,
Of the gleam of the golden streets bright,
Of the glorious throne, rainbow-encircled,
Undimmed by the shadows of night.

You have read of the love of His Father,
And Their tender companionship sweet;
While cherubim chanted His praises,
And seraphim bowed at His feet.

You have read how His great heart of pity
Yearned over earth's poor ruined race,
'Til He gave up the glories of Heaven,
And came down to die in our place.

You have read how He dwelt here, among
them,
That the depths of their woe He might feel;
How His voice was e'er lifted in pity,
And His hand stretched in mercy, to heal.

You have read of that night in the garden,
And the weight of His agony there,
When, forsaken by those He had cherished,
He poured out His anguish in prayer.

To the cross you have followed the rabble,
And gazed at the Crucified One,
'Til your heart has cried out, "Blessed
Master,
I do love Thee, for all Thou hast done."

Have you dreamed of the great day that's
coming,
When the dead shall arise at His call,
From their graves in the earth or the ocean,
To be judged by their deeds, great and
small?

Have you trembled to think of your record
Which the eyes of the Great Judge must
see?

Have you thought, "I'll just whisper, Dear
Jesus,
I love Thee, let this be my plea?"

But what if He ask of you sternly,
"What proof of your love can you give?
Did you ever do aught in My service,
Did you live as I taught you to live?"

And what if He point to His left hand,
And you see there, in wretched array,
Sad faces from India and China,
And all the dark lands far away;

And say, "These were hungry and thirsty,
Why did you not tell them of Me,
The true bread that came down from
Heaven,
The water of life, flowing free?"

"They were sick, they were suffering sorely,
And you knew that My power could heal,
But you never once told them the story,
And they died, knowing naught of My
skill;

"And they were in bondage to Satan,
In a prison so dreary and sad.
Did you tell them their pardon was pur-
chased,
That they might rejoice and be glad?"

"You knew that their poor souls were
naked,
Yet you told them naught of the dress
In which they might stand in this presence,
The robe of My pure righteousness.

"They were strangers to Me and My bounty,
Why did you not open the door
And bid them come in, to My supper,
To wander in darkness no more?"

"Oh, their lives were so wretched, so
dreary,
So crushed 'neath a burden of fear,
No help for the day's bitter conflict,
No hope the dark future to cheer!"

"And you knew that in Me there was
pardon,
That rest, joy and peace they might know.
But you sent them no word of My mes-
sage.
Just left them to die in their woe."

Have you thought how His eyes would
pierce through you?
How your heart would sink down, at His
word:

"If you loved not your own needy brother,
Then you never have loved Me—your
Lord."

Oh, soul, have you measured that sentence?
Have you wondered, "Oh, how could I bear
To miss the sweet words, 'Come, ye
blessed,
'In the joy of My heritage share!'"

Then let us give heed to the message
That sounds from His own blessed word,
Nor rest while one dark ruined nation
Has not heard of the love of our Lord.

And oh, let us pray the dear Father
To give us this spirit of love,
This yearning to rescue the lost ones,
That brought Jesus down from above.

—Mrs. Gale Armstrong.

FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR

Box 330.

NASHVILLE, TENN.

Our May Topic---General View of the Fields

LATIN AMERICA—(INTRODUCTION TO ANNUAL REPORT)

IN the five years that have elapsed since the Panama Congress of 1916 there has been great enlargement and great improvement in the conditions of missionary work in Latin America. The annual outlay of the twenty-five Boards embraced in the work of the Committee of Co-operation in Latin America has increased from \$1,268,000 in 1916 to \$2,577,000 in 1921. The value of property holdings during this period has increased from \$6,500,000 to \$9,800,000. The number of foreign missionaries has increased from 771 to 1,066.

There has also been a very marked increase in the interest of the home Churches in this field, which is the result of the campaign of education which has been conducted with such marked ability and good judgment by the Committee on Co-operation, whose headquarters are at 25 Madison Ave., New York City. This fact was strikingly illustrated at the last Student Volunteer Convention at Des Moines, where, out of a total enrollment of 7,000 students 2,100 of these expressed service in Latin America.

Economy and efficiency have both been promoted by co-operation in educational work and in the publication of religious literature. A most gratifying and successful experiment has been made of such co-operation in the Union Theological Seminary at Mexico City, in which the Methodists, Congregationalists and Presbyterians have each contributed members of the faculty, and where it has been possible by this combined effort to give our Mexican Theological students a much broader and higher grade of education than it would

have been possible to give them at separate denominational institutions.

Plans for a Union Theological Seminary in Brazil have been under consideration and a small beginning was made towards the establishment of such an institution at Rio Janeiro. Obstacles to the successful carrying out of this plan, however, have arisen, which it has not yet been found possible to overcome. The largest of all such projects is now under consideration in the form of a union institution to be located at Montevideo. This is to be not only an interdenominational, but an international institution for the graduate training of men and women for leadership in the pastorate and in the social work of the Church. In the Report of the Co-operation Committee for the present year it is stated that "This work takes into its purview not only what all the Mission Boards are doing, but the whole social, economic and religious conditions of all twenty Latin American Republics. This is the only part of the world where a continent and a half speaks practically the same language and has, essentially, the same problems and ideals. It is inspiring to plan a united program for a whole country, but to serve one of the great sections of the world, embracing twenty Republics is a more challenging task."

The development of the plans for this proposed institution will be one of the chief topics for consideration at another Latin American Religious Congress which is planned to be held at Montevideo, probably in September 1923.

Note—The review for Africa was given in the April number.

BRAZIL

The Report of the Co-operation Committee contains the surprising statement which, however is fully justified by facts, that the city of Rio de Janeiro is the largest centre of the Protestant Church in the Latin world. There are more than 100 Preaching points in that city and its suburbs. The Pastors' Association has a membership of 65. One of the churches with 1,000 members has an annual budget of \$15,000 and supports 14 missions. One of these missions is maintained in the mother country of Portugal. The large dailies of Brazil give continuous notices of our evangelical work and members of the church in Rio occupy important places in the Government. The pastor of this church Rev. Alvaro Reis, D. D., one of the most eloquent pulpit orators in the world, received his training, both in his academical and Theological courses at our school in Campinas. Similar developments of the work in other Latin American countries might be cited, and these have been brought about by a united study of the task, a united program of action and the presentation of a united front before the community.

The work of training leaders has always occupied a very prominent place in our mission policy in Brazil, and the results of this policy are seen in the establishment of a strong well-organized church, full of live and missionary aggressiveness in spite of the fact that the number of foreign workers in this field has always been relatively much smaller than the number in any other field of the same size and importance. Our Evangelical College at Lavras has turned out annually a goodly number of candidates for the ministry, and our girls' schools at Lavras and Campo Bello and Recife have not only sent out large numbers of young women trained for leadership in woman's work, but they have also given to those parts of Brazil within the circle of their influence an entirely new ideal of womanhood. One of the most urgent needs in any of our mission fields is a proper equipment of the Seminary at Lavras, named in honor of that veteran and heroic member of our East Brazil Mission, Miss Charlotte Kemper, who continues in active service after having passed her eighty-



The Brazilian Presbyterian General Assembly, which met in Rio in February. Rev. Alva Hardie, whose picture is in the center of the bottom row, was moderator.

The Assembly adopted a strong resolution approving the work of our Theological Seminary at Campinas, and requesting the continuance of our support of that institution, and of the assignment of Rev. James P. Smith as our representative on the faculty.

fourth birthday and the fortieth year of her service on the field.

The territory of our Northern Brazil Mission is so large and the prospect of our being able to send to that Mission a sufficient force to occupy it fully any time in the near future is so remote that the Executive Committee has consented to the request of the Christian Missionary Alliance that we turn over to them a part of this field. We were the more ready to do this because the Alliance wishes especially to emphasize work among the Indian population of the Amazon Valley, who have heretofore been entirely neglected. The East Brazil Mission has recently sent Rev. A. A. Maxwell on a tour of investigation with the view of opening work among some Indian tribes in Central Brazil, who have also been hitherto entirely neglected. It is gratifying to note an awakening of interest among all the Mission Boards working in Brazil in the subject of Indian evangelization.

Encouraged by the new workers which have gone out recently the work of each of the three Missions as set forth in the accompanying historical reports has been carried on with zeal and efficiency and shows most gratifying progress.

MEXICO

One does not like to prophesy concerning probable developments in a country subject to such frequent changes of government conditions as has been the case with Mexico. Perhaps it may be safely stated, however, that the prospect at the present time is brighter than it has been for years past for the establishment of order and stability in the government and for the bringing about of conditions that will enable us to go forward with confidence with our plans for evangelizing the country.

At the bottom of all the social and political problems of Mexico is the land question. The policy of the Spaniards in Colonial days resulted in the pro-

prietorship of all the land in Mexico coming into the possession of a few individuals donated to these individuals as political favors. The Mexican census of 1910, according to what seems to be a well authenticated statement in Dr. S. C. Inman's recent book, "*Problems In Pan-Americanism*," showed that 7,000 families practically owned all the fertile soil of the country. One estate in Chihuahua contains 13,000,000 acres and one in Yucatan contains 15,000,000 acres. On these large landed estates the Indian population lived in the state on peonage, which was the practical state of slavery. All the revolutions of recent years have been the blind and ill-directed, but unalterably determined effort of the Mexican people to rid themselves of this abominable system. Chief among the sinners in this matter were the Roman Catholic Church and priesthood, who were said at one time to hold the title to more than one-half of the real estate in Mexico. It is not surprising, in view of this fact that the Mexican government has gone to what might seem to be a somewhat radical extreme in its socialistic and anticlerical legislation. The laws which have recently been passed, however, in regard to these matters do not, as they are practically administered, present any serious obstacle to our Protestant missionary work. We can hold our mission property under such regulations as give us full practical control of it, and our missionaries can proclaim the gospel message to the people to their hearts' content in spite of a few silly restrictions which the government has placed upon them in certain respects.

The redistribution of territorial missionary responsibility which was made at the Conference held in Mexico City four years ago has been followed by considerable reinforcement of the missionary forces of all the different denominations and the problem of evangelizing the country has been greatly simplified and the early consummation of the task rendered much more hope-

ful. Our own Mission is greatly handicapped by the lack of equipment and this field is entitled to special consideration in that respect by the fact that it has never heretofore been provided with anything like its fair share of equipment funds as compared with our other Mission fields. We quote the following statement from the report of the Committee on Co-operation:

"Protestantism in Mexico has been more universally recognized this year than ever before. The national government has taken several opportunities publicly to recognize the work. It asked the Evangelicals to take part in the Centennial celebration and furnished them with an auditorium for their ceremonies. President Obregon has contributed to the Young Men's Christian Association, and the members of his Cabinet have recognized in various ways the importance of the work of Protestantism. Foreign correspondents have cabled long dispatches to their newspapers in other parts of the world concerning the good work done by the missionaries, and the native press has made generous reference to the same. The doors of opportunity were never more widely open than at present."

CUBA

The work of our Committee in Cuba is now confined to the city of Cardenas and the Presbyterian school at that place. This school has had a phenomenal growth and its development has been hastened by the interest shown by the Board of the Presbyterian Church taken in it by the Woman's Home Mission Society, U. S. A., which has been making large contributions for the better equipment of the school. The teaching force is supplied by our Committee and the work is under the direction of our Committee. Dr. R. L. Wharton is the Principal of the school and also is acting as Superintendent of the Educational Work of both Presbyterian Missions. The enrollment of the school has been limited only by the capacity of our dormitory accommodations. The

citizens of the town have contributed generously to the equipment fund, but their gifts have been much curtailed this year on account of the desperate financial conditions in the Island. The school has not been in operation long enough to have furnished as yet any large number of trained leaders for the Cuban Presbyterian Church, but this year's graduating class contains several who are expected to take their places as leaders in church work, and we are assured that increasing numbers of these will come from the graduates of the school each succeeding year.

CHINA

Conditions in China have remained chaotic in every department of the national life. The Republic is still divided between north and south with civil war supposed to be in operation between the two governments having their respective headquarters at Peking and Canton. Fortunately the armies of these two rival governments have never come into collision and there does not seem to be any great likelihood of their doing so, for the reason that the very profitable business in which the leaders of these armies are engaged, in collecting tribute from the people for their personal ends, would thereby be brought to an end. The government with headquarters at Peking is the one that our government recognizes and with which we have been dealing in the recent Washington Conference. The things done at that Conference for China, however, are things in which the whole of China is deeply interested and it is to be hoped that for the sake of realizing the benefits that will come to China from what was done at the Washington Conference both governments in China will be ready to co-operate. Possibly in this way a door may be opened that will ultimately lead to the reunion of the two divisions of the country.

There has been great suffering in North China in the territory of our North Kiangsu Mission on account of

devastating floods making inevitable another famine throughout the flooded territory during the coming spring and summer. What is needed above all things else is a great movement for famine prevention, which would involve systems of drainage and the reforestation of those regions bordering on the great rivers, the denudation of which is the direct cause of these repeated floods. This would be too vast a work to come within the scope of Foreign Mission charity alone. The government of China would, of course, have to bear the chief part of the financial burden. The relief agents, however, that have been trying to minister the famine relief might well consider plans for undertaking here and there famine prevention work along the lines indicated. Considerable sums given for famine relief last year, amounting to more than a million dollars, were left over in the hands of Mission Boards and other relief agencies after the immediate needs of last year's famine situation had been met. The University of Nanking has a well organized agricultural and forestry department which has already done admirable work along this line and an effort is being made to raise an endowment for this department of the University, which should receive all possible encouragement from those who have the good of China at heart.

In spite of disturbed conditions our Mission work seems to go forward in the most hopeful way and rapid progress is being made toward the development of a Chinese Presbyterian Church which will be capable of self direction and increasingly capable of self support. Looked at from this standpoint we have in China a field of unique importance and interest. The home genioli of the population is remarkable and their characteristics render them peculiarly adaptable to our Presbyterian ideas and methods of work.

First of all they are strongly Calvinistic in temperament. They believe in the sovereignty of the gods they worship. They have much to say about the "Will of Heaven" and about the "Decrees of Heaven." The trouble, of course, is that "Heaven" represents to them a far away indifferent power with whom the common people can have no direct dealings and whose character is malignant. This is shown in the supposed host of malignant spirits which are the objects of their fear and worship. When they come to believe in the God of love as revealed in the person of Jesus Christ their natural transformation will be into a nation of Pauline optimists and predestinarians.

They are also believers in representative government. The Elders of the people and the head of the clan are the



Reading from left to right: Misses Mary Lee Sloan, Hazel Matthews, Katherine Thompson, and Marguerite Mizell, at the Language School, Nanking, China.

authorities whom they are accustomed to recognize. They will, therefore, take naturally to Presbyterianism without any persuasion, as soon as they know what it is. It would seem that our opportunity in that field is to establish the greatest Presbyterian Church in the world unhindered by complications of any kind.

The importance of pressing forward in the work of higher education is emphasized by the fact that there has been great disappointment in the matter of finding Christian leaders among those Chinese students who have been sent abroad for their training and who are now beginning to return. A few real leaders have come from this class but most of them have been to a certain extent denationalized and are lacking in the experience with the life of their own people which is a condition of influence. Multitudes of them have been distracted from the work of Christian leadership by being given official positions of one kind or another. The Chinese themselves are coming to realize that their real leaders must be trained in Chinese schools and colleges and the Christian leadership so greatly needed for the Chinese Church can only be found in anything like adequate numbers among the graduates of our Mission schools and colleges.

There has been a most unfortunate recrudescence of the opium trade during the last two years. This has been largely due to the presence of large numbers of Japanese in Shantung and in Manchuria. It is said that wherever Japanese are found in large numbers there are innumerable druggists who make fortunes from the illicit sale of opium and morphine which the Chinese authorities are either unable or unwilling to prevent. The charge is made that this opium has been imported through Japanese military men who share the profits accruing from the trade. It is, of course, greatly to be hoped that the withdrawal of the Japanese from Shantung under the new treaties framed at the Washington Con-

ference will serve to mitigate this evil to some extent at least and ultimately to make it possible to put an end to the nefarious business.

Our medical situation in China has become almost desperate. We have three hospitals that are large enough to require at least two physicians for their proper operation. The largest of these, the Elizabeth Blake Hospital at Soochow, has only one man, Dr. M. P. Young, in charge and he is just now coming home on furlough. The hospital at Kiangyin has had to be left temporarily in charge of a native doctor while the regular physician in charge is away on furlough. We need at least six more physicians for the proper manning of our present medical work in China. At present we have under appointment only two young men who will probably go to the field during the coming summer.

The China Medical Board has recently celebrated the opening of its great medical plant at Peking and it is to be hoped that from this school and from our Mission medical schools at Nanking and at Tsienanfu we may in a few years begin to secure native doctors properly qualified for responsible hospital work and who will also have been influenced by their Christian training so that they may become real medical home missionaries. An encouraging sign of the religious atmosphere at Shantung University, with which our Tsienanfu Medical School is connected, is that in response to a recent appeal for volunteer Christian service during the summer vacation more than one hundred students of the University enrolled their names.

JAPAN

The comparative apathy of our own and other Protestant Churches in regard to evangelizing and Christianizing Japan is difficult to account for in view of the fact that she is now recognized as one of the five "Great Powers" entitled to a controlling voice in the settlement of world affairs and

has succeeded in having generally recognized her claims to be the spokesman and leader of the non-white races of the world.

While we may not reasonably anticipate the transformation of Japanese heathenism into Christianity in any short period of time, if the Church would speed up its evangelizing work, accompanied by the necessary institutional work that would be required to provide trained Christian leaders to carry the gospel to every village and country district where it has not yet been carried, we might anticipate as the result of such a policy such a change in Japanese public sentiment and way of looking at things as would make impossible the things that militaristic Japan has been doing in Korea and Manchuria during the past few years. There is already a well organized Christian Church in Japan, small in numbers in proportion to the population, but exercising an influence far greater than its numbers would lead us to expect. We believe it to be due to this Christian influence that the military party has been gradually losing its predominant position and that many beneficent changes have occurred in the attitude of the Japanese Government toward our mission work, both in Japan and in Korea.

For a long time our Mission has seriously felt the need of a boys' school of high grade, but owing to the financial embarrassment of all our work growing out of its rapidly increasing cost the Executive Committee has not seen its way clear as yet to take any steps to this end. Our girls' school at Magoya has had its year of largest attendance and greatest general prosperity, and the historical report of the Mission shows that the spiritual results of that work have been most gratifying.

Along with many other countries recently coming into positions of prominence in world affairs Japan has suffered a somewhat exaggerated development of what is called "national con-



sciousness." This has tended to make the people somewhat less accessible to our gospel message and possibly it is for this reason that there has been during the year no large movement towards the gospel.

Another feature of the year which has made our work difficult is the social and industrial unrest following the collapse of the inflated business activity and prosperity developed during the war. The shutting down or reduction of working force in many factories has been met by violent agitation, strikes and sabotage on the part of the workers.

A movement calling for disarmament and the reduction of military

and naval expenses was overwhelmingly defeated in a vote of the Diet, but the leader of this movement, Mr. Y. Ozaki has been appealing to the people, holding great mass meetings in all the larger cities and has met with a very encouraging response to his appeals. The trend of public sentiment in this matter is indicated by the fact that many of the newspapers and leading men of the business world have been demanding that the foolish waste of competitive armaments are to be stopped. This probably had no little to do with securing the adherence of Japan to the disarmament treaty framed at the Washington Conference, and to the more important treaty providing for the withdrawal from Shantung and the general change in the Japanese policy towards China.

We quote the following from a communication from Dr. Myers accompanying his report:

"As an illustration of the Spiritual unrest of the nation, the past year has seen the meteoric course and spectacular collapse of 'Omotokyo,' the new religion of Japan. This is a singular conglomeration of ancient Japanese heathenism, modern spiritualism, witch-craft and Christian teaching borrowed and adapted from the New Testament. Numerous enthusiasts in view of the imminent collapse of all things mundane, gave their whole fortunes to the wily leaders of the movement. The collapse came when several of those victims tried to recover their properties and their dead bodies were subsequently found in a lake. The same leaders and founders have since been languishing in prison facing the charge of murder, while their hundreds of thousands of believers are melting away and disappearing.

KOREA

While the Japanese Government has not fully redeemed all its promises of a more liberal and humane policy toward Korea, there has yet been a very decided improvement during the year. The per-

secution of Christians for their alleged complicity in the Independent Movement has been to a considerable extent abated. Some of the vexatious restrictions in regard to education in the mission schools have been removed. The Director of Education attended the meeting of the Federal Council of Churches at Seoul about two years ago, and the result of his conference with the missionaries seems to have been a better understanding generally in educational matters. One practical outcome was the re-opening of our school at Soonchun because of its refusal to accept the exclusion of Bible teaching. The number of pupils applying for entrance at all the schools has far exceeded our ability to accommodate them.

In the evangelistic work the missionary force, notwithstanding the fact that the Korean mission is comparatively our best manned field, the workers have been unable to answer more than half the calls that have come to them. Mr. Crane states in one of his letters that it would be possible to organize a church in almost every community centre if we had the man to care for the work and to lead the worship. The revival spirit of 1907 and 1908 which had subsided to a considerable extent is re-appearing in the churches.

A beginning has been made towards reaching the better educated class, and converts from this class together with those who are being trained in our own schools are supplying stronger and more capable leaders than we have been able to command hitherto.

Much emphasis has been placed upon Sunday school work and especial efforts have been made to carry this work into heathen homes. This, of course, will naturally show its fruitage in later years in a more intelligent church membership.

Our Medical Work has been greatly handicapped by the home coming for health reasons of three of our medical men, leaving only two foreign doctors

to look after the work in five hospitals. We are happy to report, however, that our appeals for medical men which seemed fruitless for so long are at last beginning to meet with responses and we are encouraged to hope for the addition of several new men to our medical force during the present year.

One excellent sign of the quality of our Korean Christianity is that the

contributions of the churches in our field for the past year were \$82,519, which is just a fraction over \$10.00 per member. Measuring these gifts by our American standards and the comparative income of Korean and American Christians, it would mean a per capita contribution of about \$100.00 per member for our church members.

THE PRESBYTERIAN SEMINARY OF BRAZIL

REV. EDWARD E. LANE.

FIFTY years ago the Southern Presbyterian Church opened at Campinas in the state of Sao Paulo, its first mission station in Brazil. A gift of five thousand dollars for a Christian College, by Mr. Cyrus Corning, of New York, became the nucleus, out of which grew the International College, one of the earliest contributions to higher education in all South America. The building, you see, was erected in 1874, under the supervision of Dr. Edward Lane, our pioneer missionary.

The annals of this school's history read—a few years of great prosperity; a serious financial reverse; a protracted period of recovery; a succession of yellow fever epidemics in Campinas, which claimed the lives of three missionaries, Thompson, Dabney and Lane, together with some little children, the innocent sufferers in their parents choice; and finally the entire abandonment of the station.

Meanwhile, thirty or more years ago the General Assembly of the Brazilian Church had begun its school of the prophets at Rio de Janeiro. Very tenderly and persistently, this infant theological seminary was nursed into life by the late Dr. Rockwell Smith, its first missionary professor. An added impetus to the seminary's growth, was the action

of the Executive Committee at Nashville, in transferring to the native church, for an insignificant sum, the valuable property of the one time International College. The acceptance of this generous offer brought the seminary to Campinas. Housed in a splendid building, and surrounded with its spacious grounds of bamboo, eucalyptus, mangoes and palms, ferns and flowers, its steady growth and development have been the joy and hope of Brazilian Presbyterians.

A most satisfying proof of progress was the commencement exercises of December 1, 1921. The board of directors, composed altogether of Brazilian ministers, conducted their business with as much dispatch, and as much grace as could have been expected. Four students finished their course, and plans were formulated for the endowment of another professor's chair, the



The Presbyterian Seminary of Brazil

fund so raised to commemorate the centennial year of Brazilian independence. Better still, the prospects are that in the new session, the enrollment of students will reach a high water mark.

Southern Presbyterians ought to know that in the development, of what probably will be the Union Theological Seminary of the Presbyterian Church of Brazil, their gifts their prayers, and the lives of their missionaries have made a notable contribution.

When the pioneer missionaries of the Presbyterian Church first landed on the shores of Brazil, they entered a land without Bibles, or Christian schools and churches, and without a

single native minister prepared to shepherd his flock. To-day, those same missionaries, could they look down from the "Cloud of Witnesses", would see a native Protestant membership of sixty thousand, nearly one-half of whom are Presbyterians, and a seminary that promises to train men who will not go down to their graves without attempting the great adventure of life—the making Christ real to the great republic of Brazil.

"Say not the struggle nought availeth
The labour and the wounds are vain,
The enemy faints not, nor faileth,
And as things have been things remain".

LETTER FROM REV. ALVA HARDIE

Dear Dr. Chester:

Enclosed you will find a picture of the Faculty and students of the Presbyterian Seminary in Campinas. I thought you might want it for the "Survey".

Now that the Assembly has so definitely decided to continue its Seminary in Campinas, and elected Rev. Rixxo to take Rev. Erasmo Braolga's chair of Old Testament, Rev. James

P. Smith has decided to go to the States this spring, especially as his wife and children have not been well and need the change very much. He hopes to get off by the 1st of May.

Mrs. Gaston Boyle has just had a serious operation, is better, but still very weak.

Rev. R. D. Daffin is not strong from his attack of Asthma, and they have a



Faculty and Students of the Seminary of the Presbyterian Church in Brazil

new baby, *Sydney*, born on January 14th.

So you see the Hardies are the only well family in the Mission.

We hope and pray that the church will come up to its duty and not leave you with a large debt.

Descalvado, Brazil.

LETTER FROM MISS KEMPER

Dear Dr. Chester:

You'd scare expect to hear from one of my age, etc., but in spite of this handicap of old age creeping on so rapidly and so surely, I am going to attempt to give you and the readers of the "Survey" an outline sketch of what has been going on in our mission circle in the last few months—an outline which I have no doubt will be filled out later by some more facile pen. First as the outstanding incident of the closing days of our school year I would mention the marriage of Miss Glenn, an incident which we devoutly hope may not soon be repeated in our circle, as this so happy event in the life of the parties concerned had sad consequences for the rest of us as it deprived the mission of one of our most valuable workers in one of the important departments of our work. The marriage, civil and religious, was consummated on the first day of December and the following day the bride and groom and the many friends of the bridegroom who had come with him from Sao Paulo to rejoice with him, left us, with only the memories of the festive occasion.

But we had not much time in which to feel lonesome and fold our hands, for other claimants on time and attention awaited us. But I am digressing in a somewhat unhistorical fashion, so I will go back to say that the closing exercises of the schools did not occupy a very large space in the program. There were only three graduates to whom the Director had the pleasure of delivering diplomas, the smallest number for many years. There were many certificates of proficiency in various

departments, and in view of all the blessings temporal and spiritual that had accompanied and crowned the work of the year, there was a feeling of profound gratitude to the Giver of all good, on the part of those who had directed the work and in any way contributed to its growth and development. During all the year there had been no serious illness among students or teachers, and no case of discipline requiring drastic remedies. The visible spiritual results of the year's work were not so great as we could have desired; but the sowing of the seed was done in prayer and hope—hope of the later harvest. Our annual mission meeting convened the 5th of December and lasted two days and on the 7th of the month we had the pleasure of welcoming the delegates from the various schools belonging to the Educational Federation, which meets from year to year in one or other centre of the group. There were representatives this year from several of the Methodist schools and from the Presbyterian groups. The discussions and suggestions brought out in the sessions of the association were intensely interesting, and we feel sure that good results for the spiritual as well as the intellectual progress of education in Brazil will be seen.

Perhaps I have already occupied too much of your time.

Asking for you individually and for our honored committee collectively the abiding presence of the Master, I am

Yours in His work,

C. Kemper.

Lavras, Minas, Brazil.

A STUDY IN CONTRASTS

Mrs. R. C. DOUGLAS.

AS I was leaving the Boys' High School one morning last week, one of the older boys spoke to me. He handed me a paper written in Chinese and asked, "Would you like to become a member of our school Y. M. C. A.?" He proceeded to explain the paper, on which was written their Y. M. C. A. program, to which every member pledges his best efforts.

The following is a translation by one of the boys. I approve of the purpose of the Y. M. C. A. of the Kashing High School and wish to be a member and observe the regulations marked below:

1. I will keep the morning watch and enter a Bible class.
2. I will welcome new students.
3. I will go out to help preach the Gospel.
4. I will contribute money to help the Y. M. C. A.
5. I will lead men to enter the Y. M. C. A.
6. I will make lectures on the street.
7. I will always attend the meetings.
8. I will serve in the summer school.
- (Daily Bible schools).
9. I will serve the outside children.
10. I will sing and play for social meetings.

(Mark any of these you wish to observe).

I left this boy, who is one of the leaders in the religious life of the school. Just outside the gate I met another boy, who was neither clean nor happy. On his arm he carried a basket in which were paper money, incense, bright colored papers and food. With him walked a Taoist priest, dressed in all his priestly robes. This boy's home is just outside the mission compound, opposite the Chinese Christian Church. The front of the house is open to the public gaze, and fre-

quently you see a repetition of this same scene. Just inside the door was a gayly decorated table, with many candles. Here the paper money, incense, and other things were burned as an offering to the spirit of a departed member of the family. The real Chinese dollars went in the priests' pockets. All day long the candle and incense burned to the accompaniment of the dreadful music and incantations of the priests. This is not one of the poorer homes but ever so dirty children and dogs are everywhere, and there exists no idea of sanitation, cleanliness or mutual helpfulness. The father, mother, and all the children have the hopeless expression so characteristic of the non-Christian, uneducated people, who indulge in much smoking and wine drinking.

Let us turn to another picture, one of the High School Seniors in his home. Last Sunday Mr. Douglas and I went to one of the out-stations, taking with us Tong En Kao, the son of a native evangelist. On the trip no American High School boy could have been more courteous and thoughtful. At the out-station we stayed in Tong En Kao's home. On every side we saw the influence of Kashing High School, and the Girls' School in Hangchow. His older sister was educated in Hangchow, and now teaches a primary school in her home village. She is soon to marry one of the native evangelists, to whom she will be a real help-meet. This older boy and girl helped their mother in every possible way. The home and four smaller children were spotlessly clean, the dinner well cooked and served, and the whole family life a living example of the power of the Christian religion. At the afternoon service Tong En Kao spoke in a most convincing and earnest way. He is a member of the school Volunteer Band (some of the boys call this the "Preach the Gospel Band").

Some day Tong En Kao hopes to be a minister to his own people.

These two boys, whom I have pictured for you, are not exceptional cases. I could tell you of many more who equal or surpass them. In the Boys' High School this year are 308 boys. All of them will go back to influence their home, family and village. Do you know that last summer 1,000 Chinese boys and girls were taught by

these High High School boys in Daily Vacation Bible Schools? Do you know that 100 new boys applying for entrance this year were turned away for lack of room? Do you believe that the seed sown, and watered so faithfully for twenty years, by prayer and consecrated effort has brought forth fruit ever increasingly each year, 100 fold?

Kashing, China.

THE DEVELOPMENT OF THE PHONETIC SCRIPT SYSTEM IN CHINA

The following interesting statement is taken from the News Bulletin of the American Board of Missions for February:

"The Phonetic System, invented by a Chinese scholar, revised, improved and pushed by a missionary, was taken up by the Educational Department of the Government in 1915 and standardized for all Mandarin speaking sections. In 1918 the new National System was adopted for recommendation to missions, churches, Bible and Literature Societies by the China Continuation Committee, representing all the Mission Boards. A committee was appointed to secure the publication of Christian literature in the Phonetic script, and in every way to promote the wide use of the system.

The aim of the Mission Boards is, by the use of Phonetic, to have a thoroughly literate church membership, also to stimulate church members who have learned to read by this system to teach their neighbors and friends. The general use of Phonetic will be of incalculable benefit in securing and maintaining true democracy. It will reduce the process of education by several years. Think of substituting a scientific alphabet of thirty-nine letters for a system of highly complicated word characters, over 10,000 in number!

The whole New Testament has already been published and widely circulated. The Hammond Company is manufacturing and has put on

sale a typewriter adapted for the Phonetic. The Linotype Company will soon have a machine for setting up Phonetic. There has been a large output in Phonetic of leaflets and posters, and much general literature is being printed, especially such as relates to intelligent patriotism, text books for schools, methods of teaching Phonetic, etc.

Mr. Yen, the enlightened Governor of Shansi, started a most energetic campaign with the object of getting every adult in the province to learn to read Phonetic script. More than two million primers were printed and schools were started for all classes of the community. It is to be regretted that lack of trained teachers and effective teaching methods led to discouragement and failure in many cases. In some places, however, this threw the people back on the missionary and church leaders for teaching, and proved a valuable opportunity for Christian work.

The following extracts from letters received give instances of results following the use of the system in Christian work. One missionary worker says: "My enthusiasm for Phonetics is unbounded as I see the system working. I am working and praying for five hundred readers this year." One district reports the sale of 1600 copies of Mark's Gospel in Phonetic and that the illiterates taught to read in it were reading more fluently than the average scholar reads a Mandarin Testament.



Mr. and Mrs. Coit and family of Soochun, Korea. Mr. and Mrs. Coit and family, also Dr. and Mrs. R. M. Wilson and family of Kwangju, Korea, will sail from Yokohama on the Nanking of the China Mail S. S. Line on May 8th. It is expected that both families will be at Montreat for the summer.

Another correspondent says: "Many are learning script in their own homes now without coming to classes." Another writes: "The system is now spreading here in all directions, each of those who have mastered it being a teacher of others." Others write of

the splendid openings gained for direct Gospel work through Script classes. One says: "We have opportunities such as never before because the women are so eager to be taught. The greatest cause of joy is the interest they show in the Gospel. It is astonishing to see how quickly they take it in and how they really understand, and to be able to part with them after one month of instruction, knowing that they are able to read and to go on reading the Bible is a glorious thing." Another says: "The best thing is the good spiritual result obtained from the work." Two or three speak of inquirers' names being taken from amongst the numbers of Government school students who have come around for the sole purpose of learning the Script."

Isn't it wonderful the way God is opening up to our missionaries a nation-wide opportunity like this! Down in Washington they have been discussing "The Open Door for China." Well, here is one of the many things we are sending through that open door. By means of the Phonetic we are sending in literally, education for great masses of people, knowledge of modern hygiene, ethical teaching, patriotic instruction, and above all the Gospel of Christ and His way of life. Surely this is one of the greatest gifts ever made to the Chinese people.

TEACHING CHEMISTRY IN HANGCHOW CHRISTIAN COLLEGE

J. L. HOWE, JR.

HOW different one would suppose the teaching of Chemistry to the young Chinese to be from that of the modern American youth, and in fact there are many points of difference tho these are greatly outweighed by the points of similarity.

When first the work was taken up here at Hangchow there was a great enthusiasm displayed by my prospective students, and in laying out the courses I proposed giving I found the only limita-

tion on those of a scientific turn of mind to taking them all was the fact that their schedule did not permit. They loved the sounds of such entrancing words as Organic Chemistry and Analytical Chemistry, but after several conferences with the men I found for the most part that they would only be capable of the more elementary branches.

There were then mapped out three courses for this year's work, one to be the fundamentals of General Inorganic

for the Junior College class, another of more advanced Industrial Inorganic for the Seniors, and lastly a course in Analytical for several of the graduates who were assisting in teaching in the College. I found that there were none at present of the ability to go into a course of Organic, but hope by next year to have at least a few prepared to take up that rather complex subject.

As to teaching itself, it is carried out entirely in English, and the men are very capable in understanding lectures when spoken slowly and the black-boards are freely used. A parallel laboratory class is given along with the lectures and recitations, and tho we are rather handicapped by laboratory facilities, as for instance space, heat, and water, yet have we progressed quite well in this line. There is one point of dissimilarity here that I find to the teaching of Chemistry in America, and that is the readiness with which the Chinese attend the laboratory. How many professors in America find it difficult almost beyond attaining to get Freshmen to work regularly in the laboratory! Here is found not only a regular attendance, but very frequently out of hours are the students found busily engaged in some more or less complex experiment. It is without doubt a fact that the Chinese who are at all scientifically inclined are greatly interested in the science of Chemistry.

I must say a few words concerning the ability of the Chinese students for absorbing knowledge. In this there is regrettably a tendency to memorize laws, formulas, and equations rather

than to work them out, but this fault seems to be prevalent not only in Chemistry, but in all sciences and possibly elsewhere. In one of the recent quizzes given my Junior class I found one of the students had memorized the atomic weights of some fifteen or more elements, but had no idea of their meaning. It was also rather of interest to note in this same quiz when the question of the composition of the atmosphere came up, the same old story, so true in America, was found to hold even as true in China, that the air contained a vast percentage of hydrogen!

As I have mentioned above there are a great many needs in the way of equipment that, were they obtained, would enormously aid in the teaching of Chemistry at this college. If for instance there were some means of obtaining a high heat, a very practical course in metallurgy, a subject that all Chinese at the present time are interested in, might be given. In addition to this with further equipment in the line of balances and so forth, more practical analytical work, particularly of a quantitative nature, would be available.

However, we are laying our hopes in the future prospect of a modernly equipped science building, and in the meantime we progress as best we can with what we have, if not doing as much as might be desired of a practical nature, yet learning the fundamentals so very necessary as a basis toward the application of Chemistry in our world of today.

E Ok Cha, a Korean girl 12 years old, and the daughter of heathen parents, brought 67 children to Sunday School during the past year, and did not miss a single service herself.

THE SCHOOL AND THE CHURCH

REV. L. T. NEWLAND.

IN almost every article now written on the economic condition of the United States there is a more or less lengthy reference to our woeful state of illiteracy and the means that must be taken to remedy this condition. For surely Russia is a living warning of the dangers of an ignorant people whose undeveloped minds are stimulated and made drunk with every wild vagary of the irresponsible demagogue. But if education is essential to national security it is no less essential to the strength and permanency of the Christian church. For there are spiritual Lenines and Trotskys as well as political who fatten on the ignorance of the Christians.

In every mission field that holds within its reach a large number of uneducated people, the greatest obstacle to the establishment of a strong church is the mental weakness of the converts, whose zeal is great, whose love is true but who lack the trained minds that are essential to leadership or even to intelligent acceptance of the tenets of Christianity. The Presbyterian Church has always been aware of the fact that education is essential to the permanent and symmetrical faith, so as a church she has always stressed schools, making the Church and the Christian schools the Jachin and Boaz upon which she built her religious activities.

From the first the missionary work of Korea has been mostly among the great middle class, the farmers and artisans. These are the strength of the land and the magnificent success of our work here has been due to the fact that under the guidance of the Spirit we have reached the most important class of people in the whole country. But unfortunately education is largely confined to the leisure class and while the middle strata of society has the brain power and the desire it has lacked opportunity to acquire even the rudiments of education.

Great movements surge through nations as great moods take hold of persons and just at present the great movement that is agitating the Land of Morning Calm is an unquenchable thirst for learning. The school systems of both our church and the Government have broken completely down, not being able to handle more than a small percent of the number that are clamoring for a chance to enter, while as yet only a part of the population has been touched by this urge, so every day increasing numbers of parents and children are responding to the call which only complicates our problems as our school facilities are largely stationary. The Government schools turn away pupils by the thousands even tho the buildings are so congested that frequently one teacher has over 100 pupils to teach and the schools are run in morning and afternoon relays. Our Academies turn away boys and girls by the hundreds, even tho every available building has been given up and the teachers have even requisitioned some of the rooms intended to be used by the foreigners, and besides this many pupils have been put out to board with private families.

What a marvelous opportunity! Eager, alert, plastic Korea comes to us and begs us to put the stamp of a Christian education on their minds. They ask not only for the truth but the truth as it is found in Christ Jesus.

Not only are the central station schools crowded but out in the country churches they are asking for a chance too. So with true Presbyterian zeal for learning we are starting schools in most of our country groups. These are small and most inadequate but numerically they are an overflowing success. Boys and girls in increasing numbers are attending them and in most instances there are also night schools for men and women who tho

ignorant are ashamed to attend day sessions with the children.

Here lies our greatest problem for we cannot begin to finance these schools properly and so too often have to use immature or poor teachers. I have in mind a school of 70 pupils that I help to the rate of \$5.00 per month and the churches raise about \$15. But \$20 is not enough for a school of 70 boys in any civilized country. Yet the cry comes up for more and still more of these country schools, but the only way I can begin any more than I have is to thin out still thinner the mission money I have and lower instead of raise the standard.

It will be well to mention here a significant fact. The strenuous effort the Government is making to increase the public schools in no wise answers our problem, for the people, even the heathen, show a decided preference for the church schools and leave the large Government institutions with all their privileges to become students in our little poverty stricken Government blacklisted mission school. I have in mind a little new church that I have just begun. It is right at the foot of a large new Government high school. Yet without my knowledge or consent they have gotten a Christian teacher and are running a flourishing school in the church building.

It is not my purpose in this article to reemphasize the great revival that is now on in this land, all have heard of it. But if the revival is to be carried to a successful close or the effects conserved there must be workmen and leaders raised up from among the people and these will only come from our schools. Our present revival is pre-eminently a young people's movement and so the leaders are the young men and women. They see that the hope of the church lies in the Christian education, they have imbued the church with this idea, so we can expect the demand for more and better schools to increase rather than decrease. Heretofore, only

the boys were educated, now the church demands that her girls and women be educated too, hence the vogue for night schools for girls.

I have just hastily sketched the situation. It is tremendous in its possibilities, rich in its promises and pathetic in our inadequacy to meet it. A people that are passionately athirst for learning are going to get it and to us has been given the privilege of determining the tomorrow of Korea by stamping Christ on the mind of today. We must not, we dare not let this opportunity slip; God pity us if young Korea comes to us asking for bread and we give them a stone.

Two great problems must be met and solved before this school question can be rightly answered. In the first place Korea as a whole is desperately poor, and despite Government reports to the contrary, is getting poorer. The land is slipping away from them and no manufactories are opening up. It is an absolute financial impossibility for the average Korean father to educate his children. I have seen well-to-do, in a Korean sense, parents going in rags that their boy may be kept in school. But each year the price of board and the school fees advance so the struggle becomes more hopeless. The state schools meet this need by not only making schooling free but in many instances giving all the books as well. And remember all patrons of our schools must pay the school taxes just the same whether they patronize them or not. Therefore to meet this competition and to meet a real and dire need we must provide some way to cheapen our educational advantages so as to bring them to the financial level of the patrons and yet we must not destroy the self respect of those who attend. Do not think the people are not doing their part. They are gladly impoverishing themselves that their children may enter the choice ranks of the educated.

As I see it the one and only answer to this problem is industrial depart-

ments in all our station schools where the boys and girls can earn their way. We are doing something along this line in a small way but so far we are only playing at it. We must have industrial men and industrial plants training hands as well as heads. It will take money and time but as I see it here is the key to the whole school situation of present day Korea. I have not time in this article to enlarge on this point, but just remember it is the self-help department that makes Lees McRae, Nacoochee and other like schools possible in rich America and in a greater sense are they needed in backward Korea.

The other question is the matter of country schools. Our country churches by giving from \$3 to \$5 to every one that we give prove their willingness to do their part. But we should have a school, a good school in every church that will give at least the fundamentals to every boy or girl that can be reached but who are too poor to come in to the central academies. Not only must we have trained leaders but we must have an educated constituency as well. We should be putting at least twice as

much money into the country schools as we now have to put into them. Be it known that if the Government can ever coax away from the army and navy enough money to establish sufficient schools in the country districts then our church schools will suffer a sudden demise. *Now* is the time we should be pushing schools instead of turning down application after application. Give me enough really Christian schools and I can overcome our disastrous lack of workers. Neglect Christian education and it will take double the amount of foreign missionaries and quadruple the amount of money to win Korea for Christ.

God has given us light on the needs of this land. Now are we going to follow His lead and build up these centers of Christian education until they are of sufficient number and strength to control every phase of the national life of this land, or are we going to commit the determining of the mental activities of the church of tomorrow, to heathen, worldly, materialistic Japan. We are your agents, we obey your orders.

Kwang-ju Korea

RESOLUTIONS PASSED BY THE PRESBYTERIAN CONGO MISSION ON THE DEATH OF BISHOP W. R. LAMBUTH

Whereas God in His infinite wisdom has seen fit to call from this life to a life more abundant Rev. Walter R. Lambuth, D. D., Bishop of the Methodist Episcopal Church, South, the American Presbyterian Congo Mission in annual session at Luebo, December 1921, hereby passes the following resolutions:

Resolved first, that in his death our Mission has sustained the loss of a true friend and Christian brother, who had manifested in many ways his sympathetic and abiding interest in the evangelization of the Congo natives.

Resolved second, That we feel that the Christian Church has lost one of its greatest leaders, a missionary states-

man of world-wide renown, a wise counsellor, a man of strong faith, and of high achievements.

Resolved third, That we extend our condolence to his bereaved family, to the members of his Church, and to the members of the Methodist Episcopal Congo Mission.

Resolved fourth, That a copy of these resolutions be recorded in our minutes, and that copies be sent to the family of the deceased, to the Methodist Board of Foreign Missions, to the Members of the Methodist Congo Mission, and to The Missionary Survey.

Signed:

Motte Martin, Chairman.
Robt. D. Bedinger.

LETTER FROM DR. KELLESBERGER

Dear friends at home:

It has been ungrateful of us not to write before this, in order to thank our many friends at home for their interest in us during this time of forced inactivity and sickness. The only excuse is that thus far I have hardly been in one place long enough to catch my breath, and Mrs. Kellersberger has been unable to do much writing till lately.

You all know that Mrs. Kellersberger was infected with the African sleeping sickness in July, 1921 as we were going up the Kassai river toward our station. In August her case was diagnosed, and in September we left for London. It was heartbreaking to have to turn our backs on the work after only two months there, and when we were so sorely needed. It took us three long, hard months to get to London. All this time Mrs. Kellersberger had fever after fever, and the experts in London advised a six months' stay in the hospital. Some of you know that thru force of these circumstances I had to cross the Atlantic in January with the two precious children, and had to commit them to other hands. God could not have opened a more lovely home to them than that of Mrs. Kate McClung at Rockbridge Baths, Va. I returned here by the 3d of February, and found Mrs. Kellersberger slowly improving. Up to this date (Feb. 10th) she is still doing well, but this disease is a very treacherous one; so please don't stop praying, but pray more than ever. We know God is guiding, and working out in us and thru us something to glorify Him, and we are living in that confidence from day to day. She won't be able to go back to the Congo for several years, but must be treated and observed for a long time. She is not sleeping all the time, as so many seem to think (see my article in *Christian Observer*). This disease begins with heavy intermittent fevers which last for some months along with other symptoms; then the lymphatic glands enlarge, and

some months later various mental symptoms appear, culminating in the final sleeping sickness stage. But this is usually in the untreated cases and is seen especially among the natives. In white cases that are found early there is more hope as a rule.

We have been showered with many dozens of letters, and gifts, and many other tokens of love and concern. We value above all your promises to pray for us. Your prayers are being answered daily. This is a feeble effort to say thank you. Our one hope is that our trial and experience may rouse some of you to action—prayer action, giving action, and going action.

The picture I enclose gives a well advanced case; it went one year without being diagnosed. The woman could not walk, was very stupid and dull, could not speak any more, etc. After six injections of atoxyl she could walk alone,—and then, well, we had to leave her because my wife had the same disease. Now she is perhaps dead. What a tragedy! But she is one of a thousand. Can't you see why it broke our very hearts to leave that work? Oh, that some of our Christian doctors at home might catch the vision of a great lifework!

Pray that my hospital may be speed-



In center—wife of one of our native Christians—an advanced case of sleeping sickness. To right, Miss Rogers, the nurse.

ily built, and that God may open the way for me to go back there and min-

ister, especially to the unfortunate cases of sleeping sickness.

THE A. P. C. M. ELECTS ITS FIRST HONORARY MEMBER

F. J. GILLIAM

At its 1921 Mission Meeting in December the American Presbyterian Congo Mission elected its first Honorary Member, Mr. Wm. J. W. Roome, F. R. G. S., Secretary for Eastern and Central Africa of the British and Foreign Bible Society.

Mr. Roome arrived at Luebo on the "Lapsley" with the A. P. C. M. delegates to the Bolenge General Conference, at which gathering he was one of the outstanding figures. The Mission was fortunate in having him as a guest for several weeks and during the Mission Meeting he rendered services that were unique and invaluable. His wide knowledge of Africa and African conditions enabled him to contribute counsel that was as welcome as it was valuable. He devoted much of his time to the fulfilling of a long felt want of the Mission—the preparation of an elaborate and detailed map of the territory covered by the A. P. C. M., showing not only the main stations and geographical features of the country but giving all of the five hun-

dred or more outstations of the Mission. Employing his ability as an architect, his former profession, he drew up splendidly executed plans and beautiful water color sketches for the new Luebo church to be erected. His photographic record of Luebo scenes and incidents, embracing the dramatic moment when Lukenga, King of the Bakuba, and ruler over two hundred and fifty thousand people, appeared before the Mission to ask that missionaries be placed at his capital, will long be of interest and historic value. These many services, together with his deep spirituality and lovable personality made for him in the hearts of the missionaries a unique place.

The linguistic problem has been and always will be one of the greatest problems that confront missionary effort in Africa—how to know the tongue of the people and through it convey to them the knowledge of the great truths of Christianity. With the aim of assisting the missionaries in giving the Scriptures to all people in their mother tongues few agencies have played a greater part in Africa than the British and Foreign Bible Society—through rendering help in translation, publishing the Scriptures free of cost to Societies and assisting in the various means of distributing the Gospel. For Africa alone the B. F. B. S. is issuing Scriptures in no less than 150 languages. This work could not be carried on were it not for the devoted services of such men as Mr. Roome.

In order to assist the Missionary Societies as well as the B. F. B. S. Mr. Roome is now engaged in a Linguistic Survey of Africa. He has worked through an enormous amount of territory and has already made maps showing the location and extent of



Mr. Wm. J. W. Roome.

2240 tribes and sub-tribes. "In his four journeys across the continent he has covered over 21,000 miles of inland travel, 6,000 miles of which has been tramped on foot—crossing arid sandy desert, wading miles of flooded swamps, climbing mountain tops and passing over unbridged rivers. Traversing civilized centers of European settlements and through the trackless haunts of the pygmies of the great Congo forests; through cities where the demoralizing influences of Islam are rampant, unchecked by Christian restraint, and through mission colonies and villages where dawn is heralded by sounds of praise to the loving Father,

and evening closes with family prayer to the great God, once unknown. In the tongues of most of the tribes located the first rudiments of translation work remain untouched; in a smaller number of them the noble army of missionaries is striving, amidst difficulties, to prepare the way of the Lord, and to make a highway for our God and His Book."

The value of Mr. Roome's efforts in the whole program of the Christian conquest of Africa is great and the Mission has honored itself as well as him in his election to Honorary Membership.

PERSONALIA

After seven year's of service at Lusambo Station Rev. Robert D. Bedinger has been transferred to Mutoto to become the head of the Morrison Memorial Theological Training School for the Congo Mission. In other words, Mr. Bedinger is President of the Presbyterian Theological Seminary for the Congo. We suppose that for the pres-

ent he constitutes the entire faculty, but it is expected that this institution will rapidly develop into a real seminary, and it is possible that some co-operative arrangement may be made by which it may serve some of the other missions working in the Congo, as well as our own.

READ THIS BOOK

William McCutchan Morrison; Twenty Years in Central Africa, By Rev. T. C. Vinson. Presbyterian Committee of Publication, Richmond, Va. 50 cents.

The publication of the life of William McCutchan Morrison, by Rev. T. C. Vinson, reminds me of the most impressive meeting of the Alumni Association ever held, probably, in our Seminary in Louisville. It was in May, 1918. Our country was in the throes of war, with everything hanging in the balance. This made us serious indeed, and the news of the death of Dr. Morrison added the note of sorrow. The meeting resolved itself into a very affecting memorial

service for this faithful missionary, whose work in evangelism, literature and statesmanship in the heart of the Dark Continent gave him rank as the most distinguished graduate of our institution. Mr. Vinson had fine material for his work and he has made excellent use of it in this most instructive and interesting biography of Dr. Morrison. You will arise from the reading of the volume with a better appreciation of the problems and achievements of our work in the Congo and with glowing admiration of one of the most useful of our missionary statesmen. Get the book and read it!

J. GRAY McALLISTER.

Presbyterian Theological Seminary of Louisville, Kentucky.

"CHRISTMAS AT CUERNAVACA, MEXICO"

REV. Z. E. LEWIS.

I am well aware that it is rather late in the season to be writing on this topic but for want of an earlier opportunity I am now complying with an intention of long standing.

This was our first Xmas in Mexico, and it must be confessed that the contrast in the weather was very impressive, and it was just a little difficult to realize that it was Christmas. There was not a flake of snow, nor a drop of rain, nor scarcely a cloud, just warm, mellow sunshine though cool enough to be pleasant. Flowers were blooming and the birds were singing and water-melons and cantaloupes could be seen on the streets. Not being as much of a sport as some of my fellow countrymen this balmy climate is quite a relief to me.

However the Christmas spirit could be seen in the hearts and faces of a few children that we have in our little Sunday School down here and they seemed so full of glee and joy. The only sign of Xmas in the town was a few cheap Xmas articles that were sold at about three prices. It seems that all the world has learned the commercial value of Xmas but have failed to get the spiritual value. The fellow that is living a daily blasphemy before God will decorate his little shack of a store with things that have a sale just because it is the Saviour's birthday.

But after witnessing many Christmas discords on the street we were glad to catch some of the true spirit of the day when we attended the entertainment in our little church here. There was a large crowd and the church was about filled. There was a large number from among the Catholics who kept very good order and seemed to be very well pleased. Some old men said they had never seen such a thing in all their lives and seemed to enjoy it very much. The teacher of the day school had worked so hard over it and the children had taken so much interest that we were all glad to see such an

appreciative audience. A student from the Boys' school at Coyoacan also helped greatly in preparation of program.

We enjoyed the program all the more because the natives did it all themselves, planning the program, the decorations and everything. The decorations were simple, but very effective and suggestive. In the rear of the church and high up were placarded in gilt letters the words "JESUS IS THE LIGHT OF THE WORLD." On the two adjoining sides of the chapel were placarded in different colored letters the names of ten nations. From the gilt placard in the rear a paper streamer extended to each of the ten nations. In the corner of the chapel was a large tree simply decorated in white. The whole effect was fine considering the little that they had to decorate with.

As far as we were concerned of course the main part of the entertainment was the program, which was marvelously well carried out and was a great surprise to us all. I had seen some mighty good entertainments among the children in my own state but I must say that the one here surpassed anything of the kind that I had seen. The children were so graceful and all did their parts so well. The greatest difference could be seen in some of the singing. The boys especially sing so much better than it seems possible to get them to do at home.

The part that must have impressed the Mexican mothers was that in which a sleeping child was the centre of attraction. A girl came in dressed to represent a mother and carrying a large doll for a child. After some affectionate child talk the child was put to sleep and the mother passed off the stage. Soon the child was surrounded by a group of white-robed and winged angels. They marched around the child's bed and sang so sweetly, first of the birth of the Christ-child

and then of the angel's mission to watch over and protect the children. The literal of their chorus to the song was "Sleep, sleep sound; sleep, sleep, for we are come to keep vigil over thee with fond affection." Oh, that every mother had the truth of this song, how it would cheer their hearts! How we long for Christ the children's Saviour to be known throughout Mexico, for more than 65% of the children die in infancy, and sorrow and suffering are written in the faces of so many! The mothers seem to be at the mercy of the priests who have made them believe so many horrible things about the fate of children until they are willing to pay the priest large sums to see their children through to a better land. We have faith to believe that some day Jesus will visit Mexico with his power and the shackles of these lies will be broken. One of the strongest holds that the Catholics have on the Mexican mothers is through their children. The mothers fear the priests because of their children.

Another impressive part of the program was a dialogue. "The Saviour of the World." A girl comes on stage dressed in green to represent Life. In her beautiful monologue she takes a general sweep of the many glories and opportunities of life. She is bubbling with hope and joy. As she is soliloquizing another little girl enters dressed in rose to represent "YOUTH." She has just come from the cradle and her heart is pure and has not been stained with sin. She is full of hope and joy and loves life very dearly and wants to find out all about life. Just then one of the angels that sang around the child's bed repeated "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, etc.,

"LIFE" admonishes "YOUTH" to keep secure God's gift of a pure and unbeguiled heart. "YOUTH" remonstrates that all things in life look fine and beautiful and she wants to taste of all, to which "LIFE" responds,

warning her of the false colors of the world, what seemed to be great joy would be turned into great bitterness. "YOUTH" gets impatient with so much advice and rushes off to taste and try all things in the world that may appeal to her. As she departs the angel cries out "Remember also thy Creator in the days of thy youth."

In the second scene the time is ten (10) years after. "LIFE" appears wondering where is the youth that she warned ten years before. Soon "YOUTH" appears again but this time dressed in the scarlet garb of sin and enters singing suppliantly. When "LIFE" is seen "SINNER" shrinks back in terror and dismay and then crouches at feet of "LIFE" and pleads for mercy, complaining of the conditions that sin had brought her into. "LIFE" is unrelenting and does not pardon, saying that God allows her to live only with pure and true hearts. "LIFE" departs from "YOUTH." "Sinner," warning that soon the net of death would be tangled about her, though giving some hope in the pardoning mercy of God. As "LIFE" disappears "SINNER" still on her knees burst forth in heart piercing song pleading with the Saviour for mercy and pardon. Then "DEATH" enters in his ugly black robe and plans to snatch the "SINNER'S" soul away. At this instance the sinner's cry for mercy is heard and an angel enters and thrusts death aside and snatches "SINNER'S" soul from her grasp. The angel repeats, "Though your sins be as scarlet, they shall be as white as snow," etc. He then tears the scarlet garment from "SINNER" and leaves her in white robe.

Then followed a Christmas cantata entitled "THE TRIUMPH OF SANTA CLAUS." This was full of life all the way through and gave a lively representation of the many difficulties that Santa had in arriving successfully and on time. After sending several telegrams that he could not come and exciting the children greatly he finally

entered in great triumph, much to the delight of the children. The address of Santa Claus on the true spirit of Christmas and Santa Claus was indeed to the point and instructive.

Of course the final part was the most interesting as far as the children were concerned. We had a present and some goodies for all the members of the S. S. and considerable to distribute to the visiting children. The Third Church of Staunton, Va., had

been kind enough to send us a donation and this helped greatly in purchasing the things for the children. I am sure the donors would feel fully repaid if they could have seen the joy and glee that was brought to the lives of these little folks of Mexico.

Dear readers, won't you pray that the Sun of Righteousness may rise and shine in these dark homes and hearts down here?

HIDDEN TREASURE

1. Attention! Students expressing a purpose to consider missionary, service, where? How many students?

2. What large project is being planned at Montevideo?

3. What has occupied a very prominent place in our mission policy in Brazil?

4. The door of opportunity never so widely open, where?

5. To what is our work in Cuba confined?

6. A desperate condition, what is it and where? What is our hope?

7. "Omotokyo," what is it, and why is it collapsing?

8. A per capita gift of \$10.00 per member, where?

9. When pioneer missionaries landed on the shores of Brazil, what did they find? What would they find today?

10. What did the wedding do to the mission?

11. Do you know that 100 boys and girls were taught in the Daily Vacation summer schools? By whom were they taught?

12. God has given us light on the needs in Korea, what are you going to do about it?

13. A call for continued prayer, for whom? Don't forget.

14. What is Mr. Roome doing for the Congo Mission?

SENIOR FOREIGN MISSION PROGRAM FOR MAY, 1922

Arranged by Miss Margaret McNeilly

TOPIC—GENERAL VIEW OF THE FIELD

Hymn—Whosoever Heareth.

Lord's Prayer in concert.

Minutes

Roll Call—Answer with an item of missionary interest.

Business.

Hymn—The Light of the World is Jesus.

Scripture Reading—Revelation 22:14-17.

Prayer.

Quiz—Hidden Treasure.

Solo—Selected.

Topical—China.

Latin America.

Brazil.

Japan.

Korea.

Hymn—Jesus Shall Reign.

Prayer for the needs of the fields.

Close with the Mizpah Benediction.

SUGGESTIONS.

Get the items of missionary interest, for roll call, from the current issue of the Survey.

In addition to the reports from the different countries, a short review of the work, and a map talk would be found interesting. As the articles are given, make a note of special needs, and requests for prayer, and have these petitions included in the last prayer.

THE JUNIORS

LITTLE MEXICAN JUAN AND HIS DONKEY

MISS A. M. BARNES

Juan and his little brown burro (donkey) Rey came slowly up the road that led from the little valley into the city. Juan and his burro were very good friends. Donkey life in Mexico is a pretty hard life at best. Kicks and blows are plenty, and food for the poor little fellow is pretty scarce; weeds stubble, or whatever they can pick up are enough.

Rey, however, was quite a favored little donkey. There was plenty of grass growing along the banks of the sluggish little stream in the valley, and Rey had all he wanted.

Juan's father had planted some watermelons along the stream and had taken good care of them: and now the vines were loaded with fruit, beautiful melons, with their shiny darkgreen coats.

Now, Juan and Rey must carry these melons into the city to sell. The melons were put into strong bags of woven cords and hung across the back of the little donkey, while Juan perched himself on what was left of little Rey behind the melons.

The days were long and hot, and nothing could be more refreshing than a cool, luscious melon; and so, as Juan passed along the street shouting his fruit, door after door opened and one and another bought, so little Rey could feel the burden on his back fast growing lighter.

But there still remained one melon, large and shining. Offer after offer was made for it, but Juan refused to sell, only shaking his head and riding on, till he had turned the corner and stood in front of the house where lived the missionary. Juan did not know he was a missionary. He only knew that

he was foreigner who always bought his watermelons, and who always had such a smile and a kind word for him that he liked to sell to him. Then, too, he liked to go there because two little fair-haired children lived there, and they usually came out and talked with him, and had given him cards with bright-colored flowers and birds painted on them. These little pictures Juan had fastened upon the rough adobe wall of his home. Juan as usual called *sandias* (watermelon) and waited, but no one came out.

After a while the door opened and out came a little blue-eyed boy. "O Juan, is that you? But to-day is Sunday, and you ought not to be selling watermelons to-day."

Juan looked a little surprised and said: "And why can't I sell watermelons to-day?"

"Because to-day is God's day. We are all going to Sunday school. You can stay and go with us, and papa will tell you all about it."

Juan was afraid his father would wish him to hurry home, so he only said: "I cannot this time."

"Well *adios* (good-by) then. Come next Sunday; and here are some papers for you to read to-day," and Blue Eyes turned back into the house, while Juan started Rey on toward home.

Juan rode along very thoughtfully. He never had been told that he ought not to sell watermelons on Sunday. Everybody he knew seemed to be buying and selling on Sunday as well as on any other day, only so that business was finished in time to get over to the big cathedral for mass. He wondered what it meant and what the Sunday school was. He thought he should like



Julia Neville Lancaster of Nanking, China, taken on her second birthday.

to go. All this time he was carrying home his melon. He had several chances to sell it, but somehow (he did not know why) he did not care to. When he reached home his father said: "Why did you bring this home?"

"I did not want to sell it, papa. We mustn't sell melons to-day. And here is a paper. Won't you read it to me?"

Poor little Juan could not read, neither could his mother. But his father could read, and he always read to them what little they could find to read. Then for the first time he looked at the picture that Blue Eyes had given him. He knew it was Jesus, for it looked like a painting that he had seen of the Saviour in the cathedral. But this picture he liked. The little paper was a tract which told all about God's Sabbath and how God wished us to keep his day.

After they had eaten together their noon meal of beans and *tortillas* (corn cakes), Juan's father read the little tract to them. He read it slowly, spelling out a great many of the words, for even he could read but very slowly. They talked it over and thought it was right and true. All the week Juan and his father were thinking about what they read, and they wondered why their priest had never told them

about such things, for the priest surely ought to know what God taught.

The next Sabbath morning Juan's father said: "Let us go and see what the foreigners' Sunday school is like." Juan was glad, so they took little Rey, each one in turn riding him. It was early when they reached the little chapel next door to the home of the missionary. But, early as it was, the missionary stood at the door and with his usual kind smile welcomed little Juan. Then he turned to Juan's father, and with a hearty handgrasp led him into the chapel. Juan was much interested as he watched other boys and girls dressed neatly coming in. He liked the pretty songs and the beautiful words about Jesus that the missionary told him.

After they reached home they told the mother all about it, and the next Sabbath she too went to Sunday school. During the week Juan's father asked how he would like to learn to read. Of course he would like to, and his father told him that he had arranged with the missionary to have Juan stop at the school every morning after selling his load of watermelons.

How happy now was little Juan, up and off early every morning with his load of watermelons! And how fast he did learn in the pleasant school-room among his little country fellows! They all came regularly now to Sunday-school and church. Some of their friends made fun of them because they had become "heretics." But they did not care much. They had each one learned to love Jesus, and they were happy.

Juan is now a young man. He is studying yet, preparing himself to go about among his friends and tell them about the Jesus who saves and who loves. But wherever he goes he says he will take with him his beloved little burro.

Rey is getting old, and does not feel like hurrying as he used to. But Juan says he is just as much of a "Protestant" as the rest of the family, for he

knows when Sunday comes and walks gravely along the road with mamma on his back, while papa and Juan walk

by his side; and he needs no guiding, neither does he stop until they have reached the door of the little chapel.

TOPSY-TURVY LAND

There is a very quaint old man
Far in a country called Japan;
He reads his books from left to right
In characters of black and white,
The title's found on the last page,
You'd never find it in an age.

And in Japan a little girl
Cries if her hair should strive to curl;
For in Japan the customs state
Her hair should be both black and straight.
When she is grown it is combed high
And stays until a week goes by.

He saws wood and pulls to him
The sharpened blade both small and slim;
He builds a roof, and fits walls then
With help of skillful workingmen;
He backs his horse in stables wee,
Their tails right where their heads should be.

Such topsy-turvy people these,
The pleasant, smiling Japanese;
Who wear their hats while in the house,
But tread as softly as a mouse,
Remove their shoes of wood or straw
Because it is their fashion's law;
I'm sure when Japanese come here
They must think we are strange and queer.

JUNIOR FOREIGN MISSION PROGRAM FOR MAY 1922

Arranged by Miss Margaret McNeilly

TOPIC—THE CHILDREN WHO HAVE AND THE CHILDREN WHO WANT

Song—Selected.

Lord's Prayer in concert.

Minutes.

Roll Call—Answer with the name and Station of one of our missionaries.

Business.

Collection Song.

Offering.

Scripture Reading—Rom. 10:11-15.

Prayer.

Quiz—What Do You Know About the Fields?

Song—Jesus Bids Us Shine.

Recitation—Topsy-Turvy Land.

Story—Little Mexican Juan and His Donkey.

Recitation—What Can We Do?

What can we do for Jesus?
His work needs many hands.
New doors are opening daily
In distant heathen lands;
And eager eyes are watching
The Light of Life to see,
While plaintive voices reach us
From homes of misery.

What can we do for Jesus?
We'll help to send the light

To cheer the weary watchers
And chase away their night.
We'll answer those who call us;
"The Christ whom we adore
Belongs to every nation,—
Our King forevermore."

Song—I Love to Tell the Story.

Prayer for the children in every land, closing with the 23rd. Psalm repeated in concert.

SUGGESTIONS

Have maps of all the mission fields of our church, in a conspicuous place, and as the name of a missionary with the Station is called, pin a flag, with the missionary's name on it, on the map, locating the Station. It is easy to make these flags, by using a small piece of white paper, with a pin as the staff. Each child should write the missionary's name on her flag before coming to the meeting.

Let the children tell what they know of the various mission fields, without previous preparation.

Impress the children with the great need of life-service, that they may be ready to fill the places of the missionaries, now on the field, when their days of service are over.

PRISCILLA ALDEN SINOSKI

MARGARET T. APPLGARTH

(This is one of the delightful stories in "Next Door Neighbors" which may be ordered from Presbyterian Committee of Publication. Price \$1.25. There are twenty-six of them.)

Mrs. Standish had her own idea about laundresses: they were women who washed and ironed your clothes down in the cellar, they cost you \$3.60 a day, and you gave them a Christmas basket in December. That was as far as her thought about them ever went, until November, 1920, when Prissy took a hand.

For Prissy's mother "washed" for Mrs. Standish every Monday as regularly as the day came around, until one Monday when she was sick, much too sick to raise her head from the pillow. So Prissy rushed the other children off to school, and even tried to find some one to go in her mother's place to wash for Mrs. Standish; but Monday is a day when laundresses are not sitting around doing nothing—so there was no one to be found. Therefore Prissy brushed her hair neatly and wasted five minutes laboriously writing something on little pieces of paper. Finally she took the best of the lot and set off for the Standish home. For a long time she had had things to say to the Lady of That House—things that could not be trusted through a telephone at a corner drug-store.

Mrs. Standish's house was the prettiest one on Pleasant Street, and as Prissy rang the door-bell her heart was pity-patting against the yoke of her calico dress; and when the door opened she spoke to the maid in what can best be described as an "ingrowing" voice.

"I would have speech mit Mrs. Standish," she said, bobbing her head politely, "if you should to give her my calling card," and she handed in her little square of ruled paper. One regrets to state that the maid snickered at sight of it, but Prissy looked at her sternly saying, "Sooner she gets the

card, she will to see me!" And she walked bravely indoors as if she had come hundreds of times before.

Upstairs, Mrs. Standish took the piece of paper and read: "Miss Priscilla Alden Sin—," and, turning it over found the ending on the other side: "—oski."

She carried the paper down to the library, where Prissy rose and bowed.

"My mother, she couldn't to come for washings today. She's got a hot all over her, but sooner I tucks her back in bed she makes sleepings. It is better so, yes?"

Mrs. Standish waved the piece of paper. "And is this your name?"

Prissy nodded. "I am too long a name to fit on one side of the card—Priscilla Alden Sinoski, I am. And I thought you should to know that we had come over, too."

"Come over? Mrs. Standish repeated, rather puzzled; "come over where?"

"Why to America!" in boats like Myles Standish done. Didn't you to remember he was among the first immigrants on America?"

"*Immigrant?*" gasped Mrs. Standish. "Why, my dear child, you're crazy. If my husband could hear you calling his ancestors immigrants—"

Prissy looked at her soothingly. "Oh lady, it might be much worser. Why I am immigrant myself, didn't you know? You tell Mr. Standish its all right when you get used to it. Only we come from Poland, not England."

"But, my dear, we've been Americans 300 years before you ever left Poland."

Prissy clutched the arms of her chair, and said the thing she had come to say: "But I am Americans, too, Mrs. Standish, und I want you should be Americans with my mother more harder. She got a big lonely sooner she goes out to do washings. She makes fine washings on American clothes und she

eats American foods—but she ain't got no likings for America. All time she got only big hate. Mrs. Standish, you are the politest Americans she knows, so could you be more American mit her, please?"

Mrs. Standish simply stared. "Well, of all things What a comical child you are, Priscilla Alden Sinoski. Tell me, how did you get the first part of your name?"

Prissy sparkled like a case of lovely jewels. "Sooner I comes on America we live in a town they got a place called a Christian Center. Come Thanksgiving Day they gives a party on everybody's in the neighborhood, and they reads a poem by a gentlemens named Longfellow, and the children were dressed up for the actings the poem. Und suddenly there ain't nobody for being Priscilla. "Where have she went?" they kept saying, and I was chose quick! You should to see me, lady mit a gray dress and a big white hanky round my neck like it was a shawl, und buckles-from-silver on my shoes, und a little white bonnet-from-cotton on my head. Und John Alden und Myles Standish both asked me for being their wife. *Me*, mind you! Well, I most died, from happy! So I ain't never had no lonely in America since I learnt how those first Americans made sailings away from their old country for finding liberty and safety just like we left Poland. I made myself be named Priscilla Alden ever since."

"Was that in this city?" Mrs. Standish asked.

"But no," sighed Prissy. "That was before my father began dying. When he finally did it, then we comes on to this here town so my big bruder could do workings in factory. My next-to-the-big bruder, he got himself made soldier for fightings in your war, und he died. In France, that was. So my mother she don't get no likings for America. For my big bruder he talk all times about moneys; but say, you should see the kids! We play Prissy Alden all times what I ain't working.

We play *coming over*—in the tub you know; and I've lerned them well that America's the land what makes immigrants into Americans, sooner they loves it."

Mrs. Standish found herself saying, "Priscilla, just what would you like me to do?"

"Oh, please, I want you should buy my mother a hat-from-velvet; here's the money all saved," and Prissy untied a corner of her handkerchief, displaying three crumpled dollar bills. "I want you should please get it a stylish hat, mit feathers to wave on top. All times she wears shawl on her head like she never got over being immigrant. Come Thanksgiving Day I have give my word how my mother und the kid should sit in your church and make thanks to God for giving us America."

"I'd love to buy the hat," Mrs. Standish assured her, "and now, surely you want something yourself."

Prissy wriggled uneasily. "It's a silly something," she sighed, "but I heard tell how your church gives a thing called a peageant come Thanksgiving Day, for to show the landing of the Pilgrims, and oh—or, how I would like to be Prissy Alden all over again."

Mrs. Standish was embarrassed.



Polish Children in a Southern City

"But, Priscilla, in a little New England town like this so many of us are actually descended from Pilgrims that this pageant is to be given only by children whose ancestors came over in the Mayflower."

Prissy interrupted passionately. "But ain't I said it, We come over too lady! We aint been born 300 years ago to make sailings on the Mayflower, but sooner we hears of America we come in a big—yes, a bigger, quicker, finer boat than the Mayflower, too."

So all Mrs. Standish could do was to ask the committee about it, and a woman descended from Elder Brewster said enthusiastically, "Oh, do let's have her! Why, she's more American than any of us!"

And that's how it happened that Prissy of Paradise Alley was a star in the Pilgrims' pageant on Thanksgiving Day along with all the New England children from Pleasant street. Mrs. Sinoski sat in the very front row, wearing her hat-from-velvet, and one could see for oneself that the "lonely" seemed to have oozed away. For she had suddenly discovered that once upon a time all these other people had been new in America, too. A little matter of 300 years' difference in time simply did not matter, Prissy said. And surely Prissy must know, for she had been a father and a mother and a general manager to the Sinoskis for a good many years.

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JUNIOR HOME MISSION PROGRAM FOR MAY

Prepared by Eleanora A. Andrews Berry

NEW PILGRIMS

1. Hymn—Suffer the Children to Come.
2. Prayer—For the children of the original pilgrims, that they may be true to the ideals of their fathers, and may continue to preserve America, as a land of the open Bible, and of liberty and religious freedom.
3. Scripture—2 Chron. 16:23-36.
4. The Pilgrims—Why they came.
5. The New Pilgrims—Who They are and Why They Came. Jews, Italians, Chinese, Czecho-Slovaks, Hungarians, French, Mexicans, Cubans, Syrians.
6. Priscilla Alden Sinoski.
7. Pageant.
8. Prayer—For the children of the new pilgrims, that they may learn what true Christian Americanism is, and that like the original pilgrims, may become a real force in the upbuilding of our country.
9. We've a Story to Tell to the Nations.

Notes:

1. From Life and Service Hymns.
4. Get from U. S. History, or some of the many articles and books published at the time of the Tercentenary, two years ago.
5. See articles in this issue, and Annual Report. Write to Literature Department, 1522 Hurt Building, for Annual Report and leaflets.
7. The Melting Pot, and The Gifts They Bring, are simple pageants on this subject, 3 cents each.
9. This may be obtained from above address, at 10 cents per dozen. It is one of the best of the new Missionary Hymns and would be splendid to paste in your Sunday school Hymn book, if it is not included in its contents.

RANDOLPH'S MITE-BOX

IT is three year now since dear little Randolph Watt, who used to come to our Beginners' Room every Sunday with his Auntie, went to sleep one day, and woke up in heaven.

We missed him very much when he went, and have never forgotten his bright smile and loving ways. And do

you know, a few weeks ago it almost seemed as if we had a message from him, for his dear Auntie, who loved him so, and who was away in France when Randolph went to heaven, sent us his mite-box, which was more than half full of love gifts which he had put in there "for the poor little children in the

cold mountains, who don't know about God."

She sent a note telling how he loved to sit in her lap before the fire on cold or rainy evenings, while she told him stories about these children and those across the sea; and how interested he was in filling his mite-box. She found it among her things long after she came home from France, and has

sent it to us, that we may send it on its way to help others.

We opened the box and found \$6.57 in it. Who can measure the good that may be done with these gifts from his loving heart?

Surely, "He being dead, yet speaketh."

*Mrs. Lingle, Ginter Park Church,
Richmond, Va*

HOME MISSIONS.

H is for Hundreds of workers

All over our land so fair.
Oh, may we never be shirkers,
Like them let us do and dare.

O is for Others for whom they are working

In city and country, in East and in West,
Warning them of sin's forces lurking,
And telling to them that Christ's way is best.

M is for Mexicans in Texas far,
Almost a million strong,
Poor and needy most of them are
Yet they to our Savior belong.

E is for Every one of us,
For we all must do our share;
With our prayers and our gifts and our service
We must show that we really care.

M is for Money—lots of it,
Our splendid workers to pay.
And to pay to the bank our deficit
And meet some of our needs day by day.

I is for Indian in the West,
For long years we have labored for him,
Of all our work it was once the best,
We must not let its glory grow dim.

S is for Service that's rendered

By us in departments eight,
Teaching, preaching and building
We work in each Southern state.

S is for Some one among you
Who will work and plan and pray
In the hope that our dear Lord
may use you
In our Home Mission Work some day.

I is for Interest deep and sincere
Which we ask from all in our Church
With it our light will shine bright
and clear,
Without it, we'll be left in the lurch.

O is for Opportunities.
That beckon on every hand.
In mountains and West and in every state
Are needs that our help demand.

N is for Neighbors, multitudes of them,
Whom we must tell of Christ's love.
If we are His, we surely will love them,
Tell them of their Father above.

S is for Sunday schools we're holding,
For red, yellow, black and white,
Their lives and character molding.
Tens of thousands are seeing the light.

HOME MISSIONS

REV. S. L. MORRIS, D. D.
EDITOR.

MISS ELEANORA A. BERRY,
LITERARY EDITOR.

HURT BUILDING, ATLANTA, GA.

Our Monthly Topic---New Americans

THE ITALIAN MISSION IN KANSAS CITY. MISSOURI

REV. J. B. BISCEGLIA

Program

Sunday—Sunday-School, 9:45 A. M.
Christian Endeavor, 11 A. M.: Preaching
Service, 6 P. M.

Monday—Kindergarten, 9-12 A. M.;
Clinic, 2-4 P. M.; Dr. M. A. Hanna,
Dr. J. W. Hallberg, women's diseases.
Dr. Holbrook, surgery; Dr. W. H.
Hill, General disease. Junior Girls'
Club, 4-6 P. M.

Tuesday—Kindergarten, 9-12 A. M.;
Junior Boys' Club, 4-6 P. M.; Miss
E. Guzzardo, Library, 6-8 P. M.

Wednesday—Kindergarten, 9-12 A.
M.; Young Italians' Music Club;
Americanization, 7-9 P. M.

Thursday—Kindergarten, 9-12 A.
M.; clinic, 2-3 P. M.; women's dis-
eases; Girls' Club, 4-6 P. M.; Miss
E. Guzzardo; Prayer meeting, 7:30
P. M.

Friday—Kindergarten, 9-12 A. M.;
piano lessons 1-4 P. M.; Mrs. J. B.
Bisceglia; Social evening.

Saturday—Violin lessons 9-12 A. M.;
Miss M. Dobbin; piano lessons 1-4 P.
M.; Sewing school 2-5 P. M.; boys'
work 9 A. M. to 5 P. M., Mr. J. Miller;
clinic, 1-2 P. M.; eye, ear, nose and
throat, Dr. E. S. Connell.

Rev. J. B. Bisceglia, pastor; Mrs.
Z. Lovely, Resident Worker; Miss E.
Haren, Kindergarten.

With limited means, inadequate help,
and very restricted quarters, the above
program is carried on week after week
Daily Vacation Bible School in the
throughout the year, adding to it the
summer time and a number of enter-

tainments all around the year. This
program represents a serious attempt
on the part of those connected with
the management of the Mission, to
fully meet the needs of the people in
this community. It is an attempt to
improve their physical and intellectual
conditions, as well as to quicken their
spiritual life by bringing them into a
personal and closer relationship with
Christ.

Ours is the only Institution of its
kind that ministers exclusively to the
Italians, reaching in various ways dur-
ing the year, at least 5000 people.
Most of the Italians here are from the
Southern part of Italy, 75% come from
the agricultural districts of Sicily, pos-
sessing therefore all the good and bad
qualities, the advantages and disad-
vantages of the farmers transplanted
at a rather mature age into a large in-
dustrial city where the climate, the
language, the customs, the working
conditions and the people are alto-
gether different from what they have
been accustomed to since their child-
hood.

The results so far have been very
encouraging and the fruits fairly
abundant. Our Clinic, started about
6 or 7 months ago, is well attended.
During this time hundreds of cases
have come to our clinic, a dozen of
operations for tonsillitis have been per-
formed at the Settlement House, a
number of minor operations and sever-
al major operations were performed
in the Hospitals by our Surgeons, and

during the small-pox epidemic hundreds of men, women and children were vaccinated, by paying a small fee of thirty cents, which covers the expense of vaccine and dressing. As far as obstetrics is concerned we feel that ours is the only Clinic in the city doing this work adequately. The consensus of opinion among those connected with our work is that the clinic has been a marked success. It has also been a revelation of the greater possibilities for a clinic in this section of our City, if we had the adequate service of a visiting nurse who would do the follow up work as in all well established clinics.

The kindergarten has an average attendance of 50 in the summer time, and 28 during the school year; the sewing school on Saturday afternoon (on the same plan of the Daily Vacation Bible School) is attended by over 100 children; there are 40 pupils in the music department; the Junior Boys' Club has a membership of 35; the Girls' Club has a membership of 50; the Junior Girls' Club has a membership of 30. The boys' work on Saturday from 9 A. M., to 5 P. M., has a very bright future. In a few weeks we have enrolled more than 50 boys. The Sunday-School has an enrollment of 135 with an average attendance of over 100. The Christian Endeavor Society, organized the first week of this year, has an average attendance of 35. Our church membership is over 100, and the preaching

services on Sunday evening and prayer meetings on Thursday evening are well attended.

One of the hard tasks confronting the home missionary after the conversion of Roman Catholics is to make them realize the absolute necessity of contributing as much as possible for the support of the church work. The reasons are well known: they have been accustomed for many generations to pay for everything that they needed in the Roman Catholic Church instead of contributing for the upkeep of the work. When I first came to Kansas City I was talking to some members of the mission and asked them about the offering. One of the most faithful members told me that the collection was sometimes a dollar, other times less, and very seldom more. I asked him if it was not possible to increase the offering, and with a smile he said: "Oh it is impossible, we have tried many times, but always with negative results."

After the first few months that I had been in Kansas City, I called a meeting of the men, about twelve in number, and asked them for a definite annual contribution to be presented to Central Church and applied toward my salary. Not a single man refused to give. We collected at once \$125, not a large sum to be sure, but considerable for laborers with large families. The special annual collection has been taken regularly every year, and besides the offerings at our services



Children of the Mission

have increased 600%. We are making some improvements on our building, sharing a little in the support of the work, and have started a fairly good Charity fund to help the needy ones in our midst.

One of the accusations made against the foreigners is that they are everlastingly depending on others, that they lack initiative and that they cannot help themselves. If this has been true of the poor peasants who came from Italy, it is not true however, of the educated Italian or of the Italians of the second generation who have had the same opportunity for self improvement that you and I have had. Here is an illustration: About a year ago I was called by an Italian lady, a teacher at Karnes school to address a mass meeting of prospective night school students; during that school year she called on me once more, and this year at the opening of the night school she called on me again. I was very glad to go, knowing that I could render a service to my fellow countrymen as well as to the Americanization Committee. It was not long before I received a letter from her saying that on Mondays, Tuesdays and Thursdays she had two hours, from 4:15 to 6:15, during which she would like to give her services to the mission in the social settlements department. This young lady of rare ability for work among young people, who teaches regularly in the public school every day, has charge of the Junior Girls' Clubs on Monday from 4 to 5; of the Junior Boys' Club, on Tuesday from 4 to 6; and of the Senior Girls' Club on Thursday from 4 to 6, at our Mission (without any compensation of any sort), and teaches regularly an Americanization class on Monday, Tuesday and Thursday from 7 to 9. There are plenty of young men and young women of foreign parent-



One of the Early Sewing Classes at Kansas City Italian Mission

age all over the country who, rising to the spiritual, moral social and civic needs of their countrymen, are willing to cooperate with the best American element, if they are only approached by the right person and in the proper way.

Among the many other things we need at the Italian Mission, Kansas City, Mo., is more equipment to work with, more consecrated workers, both paid and volunteer. In order to do this we must have more money because as it is true in all other enterprises, it is true in God's work, money talks, and money will talk in heaven for the part that we have had in the upbuilding of God's Kingdom on earth. Above all we must have more personal interest on the part of the good Christian Americans who sometimes fail to understand the stranger within our gates, therefore we feel that the only way that they can know them and help them is to come closer and closer to our work, to be not mere spectators but to take an active interest in all the various activities, and then I am sure that we shall have established better relations between the Americans and the Foreigners, that we will have all the means that we need to accomplish great things for Christ and His Kingdom and that we will begin to rejoice on earth, and will for evermore rejoice in heaven for the part that we had in this important work.

Kansas City, Missouri.

THE ITALIAN GOSPEL WORK IN NEW ORLEANS

REV. CHRISTOPHER RUSSO

I like to give account of this peculiar gospel work among the Italians of New Orleans. The Italians of New Orleans are not inclined to religious ideas. Their propensity is deeply in money making. So religious life is dead. We talk to them the things of Jesus, and they hear not. They do not catch a word. We Italian missionaries struggle so hard to impress a single word of Christ's truth in their mind.

As there are so many different political factions in our native land, so they carry with them the same trifling ideas in matter of religion, poor religion without a principle. So we must begin with them in the light of a new life.

Mrs. Russo and I go several times a year canvassing all the city of New Orleans trying to give them the way of life everlasting, but their feeling is slumped in a profound lethargy, they do not think whatsoever that they must face God to-morrow.

We had only seven new converts during the past year, but they are very strong with the Lord. In October Presbytery 1921, we had a splendid addition into our church, Rev. Joseph Papia from the Baptist church of Independence. Rev. Mr. Papia has

been assigned for general work among the Italians in New Orleans. The Italian church is ready now to open another mission place around the center of the Italian element at French Market, and we have placed Mr. Papia to do the work. That territory has been much neglected even with three Italian Missions that are around there. The gospel work is so dry that it needs the blessing of God to awaken the proper way of this blessed work. We must begin in the new nature.

Our Italian gospel work is doing well. Our church services are well attended. Our Aubry street Mission place is doing nicely. Sunday school is improving. The Aubry Street Sunday School is composed of all Italian children, and they are interested in the work and in attendance.

All our Italian church members are becoming strong in the Bible truth, they have the true protestant spirit. No more of the old stock of Romanism, they forgot everything of popery.

I am trying with all my real faith to reach the other Italians, as to become the followers of Jesus.

I deliver hundreds of Bibles and New Testaments all year round, and all the Bible tracts I can buy.

I need thousands of Bible tracts



Aubry Street Mission, New Orleans. Aren't we proud of the building?

every year. The means are not enough to supply myself with them.

We hope to begin an industrial work in our new Mission around French Market, but we need the means to carry on such blessed work as that, because we have many Italian poor now in the city. We try to get the Italians interested in this work for doing good unto them. We have an-

other new Mission uptown well attended in every meeting, corner Delachaise and Dryades street. I beg now to those Christians that are in sympathy with foreign gospel work in America to help me for carrying the work of the French Market Mission. I need a little money to keep the Mission going, and not to stop.

New Orleans, La.

A REAL HANDICAP

MYRTLE MAE HASKIN.

We Americans often cannot realize the difficulties which newcomers have to contend with, in adapting themselves to life in America. Ignorance is their greatest handicap. Any number of instances could be cited to show this.

I had a class of "specials", seven first-grade children which the public school teachers said were deficient. It came about this way. The father of one of the children wanted his boy, an only child, to have a good education. Only Italian was spoken in the home. None but Italians lived on their street. They traded at the Italian stores. So when they sent Joe to school, although he was this country born, he might as well have come from Italy that morning for all the English he knew or could understand. He had no idea what the teacher was talking about, or what he was to do. He was simply amazed and awed and a little scared. In a few days the teacher reported another deficient child that she could do nothing with.

Then his father came to me, begging me to take Joe as a "special," and he would pay me any sum if I would do this. I told him my services were free, that I would try. We began with the school book used in the room which labeled him a deficient. I gave him with each English word also the equivalent in Italian. By associating the two words together with only one meaning to them, he in a short time was in advance of those in the public

school and passed his grade without trouble, needing no more assistance. His parents were so pleased with the results that it was only a short time before I had a real class of "specials" meeting each day after kindergarten. Had these children been in our kindergarten before going to public school, this would not have happened, as many of them are put into high-first, skipping the low-first entirely.

One Italian woman when I began to teach her to read did not know her own husband's name, other than Frank. Can you imagine such ignorance? And yet we are continually meeting up with it among our foreigners.

Another case of a betrothed couple. While they were in New York buying the bridal finery, they thought they would also get their marriage license. On their return they asked me to make the necessary arrangements for their wedding at the American Church on such a Sunday afternoon. They gave me their marriage license which they had got in New York. On looking it over to determine if a license secured in one state could be used in another, it proved to be a marriage certificate, and the couple had been married as fast as the laws of New York state could tie them, for exactly a month. But neither of them knew it, nor were they satisfied with it. They wanted a church wedding, and so a church wedding we gave them. And the knot was again tied. This time by a Protestant pastor.

All this misunderstanding because they were ignorant of our language, laws and customs, and they had depended upon others, who did not interpret correctly for them. But this is the only case I ever knew of where a couple were married a whole month without either of them knowing it.

Their ignorance of the Bible and the blessed promises which we enjoy, makes their sorrows so hard to bear. One young mother, whose little boy had died quite suddenly, sent for me and as I entered the door her first words were, "Oh! Miss Haskin, where is Thomas?" To my replies that he had gone to be with the Christ who died that we might live, she replied, "You are sure he is not in purgatory?" What a joy to be able to tell her in Christ's own words, that "we must all become as little children" to enter and that "of such are the kingdom of heaven."

She soon stopped pulling her hair and was quiet when the little casket was taken away. I went to see her every day for a while. The awfulness of her grief had been in picturing her little three year old darling in purgatory. She saw death in a different light and never wore any mourning for Thomas, although they usually wear black for three years.

I have even seen a tiny babe dressed with black ribbons on its first little outfit, because her father died before she was born.

Yet they have ability, enough ability to take in all that we have to give them. But we have not enough people who are giving them our best religious ideals, or best American ideals. Let us not make a joke of the best things in life.

I have had people ask me, "Can you teach them anything?" At our Christmas tree this year our kindergarteners, sixty-nine of them, gave the Scripture Christmas story as found in Luke 2. And they knew every word of it, though they cannot read. A public school teacher heard them give it the



Little Italians at Ensley Mission

following Sunday in Sunday-School, and said, "How did you teach it to them? I tried to get the children in the ninth grade in my school to give that for us, and I had to cut it down to just a few verses."

By giving them our Christ's birth in a way which they will never forget, His birthday will always mean more to them. And I believe this is our best Christmas ideal. The rollicking St. Nick party, used so much by many social welfare workers, is not giving out best ideal of Christmas to the foreigners.

Generous, they are sometimes so generous that it is embarrassing. I have had them insist and make me take home with me all they had in the house of a certain kind of little cakes, when they found I liked them.

Once when I admired an Italian pattern of lace which a bride had on her sheets, she up with the scissors and, in spite of all I could say, ripped it off and I had to take it home with me. Yes, they are generous if they like you.

Many of our families go back to Italy again. Several have gone this last summer. And when they came to say good-bye, and I put the Gospel in their hands as a parting gift to take back to the homeland with them, who can say what the result may be? God has said, "My Word shall not return unto me void, but it shall accomplish that which I please, and it

shall prosper in the thing whereto I sent it." So inasmuch as we believe His word, we will continue, "In the morning sow thy seed and in the evening withhold not thine hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Christ also said, "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

"CARRYING ON" AT HOME

Mrs. J. A. KOHOUT

(About two years ago East Hanover Presbytery granted Rev. J. A. Kohout, our pastor among Czecho-Slovaks in Prince George County, Virginia, leave of absence to labor among his own people in Czecho-Slovakia. His salary was to be continued, but out of it a supply for his churches was paid. Mrs. Kohout tells in this article something of the work at home while Mr. Kohout was in Europe.)

Among the first things which we did was to take our Heavenly Father at His word. Our salary was small, and we realized it to be insufficient for us to exist upon. Two of the older children were to go back to college, but for the sake of their father's work overseas, were ready to abandon the idea and help support the family. But God in His goodness provided a way by which I could keep the family, that is those who remained at home, and a way opened also for the two older children to go back to college. Our older daughter was given a position by the president of the college, which paid her board and room; and another younger daughter received a loan which she is paying up this year, by teaching.

I was asked by the Superintendent of public schools to teach school near our home. I would never have asked for another school, but on the roll of this one all but about three were Czecho-Slovak children, among whom I was able on account of knowing the language, to do (as I was told by the Superintendent) what another teacher could not have done. Especially did I

try to impress the great truths of the Bible upon their little minds wherever opportunity presented itself. In this way I received a salary, which helped towards our support.

Perhaps to some, it would seem that there would not be much time left for religion, after doing one's duty in secular instruction, but it is surprising how much can be done in that way without encroaching on the time of the other. I was not the pioneer of the work, however, at this school, as my daughter had already dug the way, having taught the school three years before. Nevertheless, here was a great opportunity for further influence of the Gospel on the lives of the school children.

I entered into this work with heart and soul. It is surprising how much instruction can be put into fifteen minutes of time allotted the teacher for morning devotional exercises with the pupils. A Christian friend of mine, to whom I am very much indebted, used to send me regularly the large Sunday-school picture rolls, and it is impossible to describe the interest manifested by every child in the different pictures and the lessons which these pictures conveyed to the hearts of the children.

From the older ones down to the little seven year old tots, the picture story with its lessons could be told. At times the children would be urged to learn the Golden Texts for their coming Sunday-school lessons. A ques-

tion or two a day would be taught them from the catechism also the names of the books of the Bible were memorized, and many gospel songs.

At times when there was no one to lead our Sunday-services the lot fell to me. I also had a Sunday-school for my school children in our little school building. Could this little building talk it would have many a touching incident to tell.

The older pupils were so anxious to have the young beginners make progress in their work, that each would have charge over one of the little ones and would do all in his power to help him along.

A kindly spirit prevailed among the pupils and not only were they kind to each other, but they became gentle and kind to birds and animals. A little bird that had built its nest near the door of the porch of the school house,

hatched its little birds without being disturbed.

As I was returning to the school one morning, the train for some reason could not be stopped, but carried me past the station to another stop, where I had to wait for another train to take me back. By the time I could get to the school it was long past the starting time. Everything was quiet inside of the school room, and I thought of course that the children had all gone to their homes. Imagine my surprise when I opened the school house door, and there found all the children sitting quietly in their seats, and under the supervision of two of the older pupils the work was going on just as if I had been there, even to the Devotional exercises.

Such is the influence of the Gospel on the lives of those who come under its light.
Centralia, Virginia.

THE SILENCE OF GOD

"God who at sundry times and by divers manners spake in time past . . . hath in these last days spoken . . . by His Son."
Heb. 1:1, 2.

Jehovah saith no more. The voice of God hath ceased.
No more by vision or by dream, by prophet or by priest,
By ephod or by teraphim, by angel or by star,
By altar or by sacrifice,—He speaketh from afar.

Jehovah saith no more. Why should He speak again
When His last word is echoing yet within the ears of men?
But they refuse to hear, and through the flying days
They eat and drink and buy and sell, and go their careless ways.

No more,—He saith no more; the silent heavens wait;
The silent agents keep their watch beside the open gate;
The silent Christ bends low with tender, pitying face,
To see if one more soul on earth will seek God's offered grace.

Jehovah saith no more. His last great Word is said,
Till from the earth and sea His voice shall call the dead;
Till like the thunder's peal His judgment word is hurled,
To shake with awful wrath the unbelieving world.

But now His voice is still. Oh, ye whose hearts have heard,
Ye are the voice of God to speak His gracious word;
Repeat it to the sons of men though they the call ignore;
For save as ye shall speak His word Jehovah saith no more.

—Annie Johnson Flint, in *The Missionary*

WITH OUR CHINESE MISSION IN NEW ORLEANS

MISS ANNA CREEVY

THE Chinese Mission was organized Feb. 12, 1882, by Miss Lena Saunders, with 5 young Chinese and 3 Christian women. Two of the Chinese could speak English and read it a little. The other 3 spoke only Chinese, and the 3 teachers only English,—so literally, with 3 Chinese scholars, 3 English teachers, 2 interpreters and 3 primers, was started the Chinese Sunday-school which later broadened into the Chinese Mission, known in some parts of the United States, in some large Chinese cities, and in many villages of that young republic. How many lives it has touched, helped and led to the Saviour will only be known in the great Hereafter.

Each year seems to have its own problems. At present we think a great need is for a consecrated well-taught Chinese Christian Layman, with time to visit amongst the Chinese and explain the truths of the Gospel.

From Jan. 1, 1921, to Jan. 1, 1922, we have entered about 100 new names on our Register. A few of these were men

and women spending but a few hours in our city—perchance a young man with his bride. Some have come to New Orleans to attend public school, and are making their home at the Mission. Again, some come to the Mission in the evenings to study English. Many say the Chinese come to the Mission to learn English, and are surprised that we readily admit the fact. The privilege is ours, to teach them of Jesus. It is far easier for us to teach them English, than it would be for us to learn their difficult language.

Owing to the shipping conditions during the long summer months, we have come in contact with many of them "that go down to the sea in ships, that do business in great waters." A stranger comes, is made welcome, and returns bringing a friend. We try to have every one hear Jno. 3:16, and memorize it when possible. It is but a little, and we may never meet the man again, but a blessing is promised to those who "sow beside all waters." A difficult matter is to explain even a simple



Study Time at 215 South Liberty Street

Bible truth to an unlettered man from Shanghai, when his fellow countrymen speak different dialects. Show the words, "Jesus can forgive sin." "Does forgive mean all the same as forget?"

Several of the Seamen have been induced to open Saving Accounts. The teacher was amused when a tall gaunt man rushed from a barber shop (apron around him) and gave her some money to bank for him, as he had seen her passing. Sometimes we are asked to purchase Hong Kong Exchange to be sent to the humble home in China.

Our greatest joy was the public profession of her faith in Christ, by a young matron, the mother of five. One family returned to China in the Fall, taking away four of our most interesting "Juniors." We can but pray the childish minds may retain some of the truths taughts then and not be "joined to idols." An infant from that family died in the Hospital where he was tenderly cared for. The little one was laid away with Christian rites, which deeply impressed the grief stricken mother. "I never saw it this way" she sobbed—and we told her how Jesus loves the little children.

We were asked to meet a mother and children coming from California, arrange for a night's rest at the Mission, and entrain them for their country home. We have seen anæsthetics administered, and watched by deathbeds. A sweet young Christian matron—married in Hong Kong to a former pupil of ours—came from her new home in Mississippi to be under the care of a physician. Every arrangement was left to us, and the young mother and her babe were the belles of the maternity ward in the Hospital. The little one was baptized in the Mission, as the parents belonged to a sister denomination.

At present we have three schoolboys and eight young men staying with us. The boys attend morning Sunday-school and all whose business permits are expected to attend the Mission Sunday-school. Some of them cook their

meals here, and are guests of the Mission on Sunday and holidays. A poor laundryman brought his family down late Christmas Eve, to present us with a turkey. As other Chinese friends had already made a similar gift, we were able to have company two different days. We have Christmas Exercises at night and two or three days later have a Christmas Tree in the afternoon, so that the small children can come, and the mothers who can get away from their arduous laundry work.

Some years ago a very bright pupil, who had confessed his Saviour, returned to his home in China. We heard from him occasionally, and he wrote for his church letter. Then he went to Japan to engage in business. From Japan came a picture of the large Bible class to which he belonged, and we had excellent news about him from one of our missionaries.

A young man who took a post-graduate course at Cornell University writes from Chicago, en route for home: "I am glad to learn you are helping our country people down there right along, and I wish to assure you that your work is appreciated very much by our people."

Two young girls at different times came from a Mission in California to wed the men they had agreed to marry, and the ceremonies were performed at the Mission. Mai Lai carried her religion into her every day life, and was beloved by all who came within the influence of her sweet spirit. She was frail and was called upon to suffer much, but she remained faithful till she was "called up higher." The other bride, who also bore the name of Christian, alas! soon ceased to "Follow in His Train," and eventually returned to her own country, with a dying husband, and a young daughter. The sadness of these "might have beens" makes our hearts ache. Very few of us can realize how hard it is for those who go back to some village home, with neither Christian fellowship nor influence.

What kind of an example are we Americans setting them? Can we say much to a man about not going to the movies on the Sabbath, when he says the place is filled with our people?

Our aim is to make the Mission a

Christian Home, as well as a Sunday-school building, where the Chinese are always welcome, and where we want them to come to us for sympathy and aid, in their joys, and in their sorrows—a place in which Christ is the head.

OUR JEWISH MISSION

REV. PAUL BERMAN.

From Annual Report

“Hath God cast away His people? God forbid! God hath not cast away His people whom He fore-knew.” This has been the growing experience of God’s servants who earnestly and intelligently set themselves to the task of preaching the Gospel to the House of Israel.

For another year our Emmanuel Neighborhood House has been carrying on its mission among the Jews of Baltimore. What have been the results?

Our hearts are filled with gratitude to our Heavenly Father for His very gracious favors. Many of our children openly confess that they love the Lord Jesus. The confessions come simply and spontaneously. And you should have heard them at Christmas reciting the story of the Nativity and singing praises to our Lord. What a contrast, I thought, between them praising “Hail all Hail, to Thee, the Sinless One,” and those Jewish children who from infancy have been taught to think and to say the worst things about Him!

We had a very successful Daily Vacation Bible School. The average attendance was 127 daily. We had to turn away 70 through lack of space. At the close, our children were so eager to remain with us that upon their insistent requests, we continued our classes twice a week until the re-opening of the schools. Since then we have similar classes after school hours, also twice a week. The average attendance is about 60. We also have clubs for senior and Junior girls and for boys.

Every Sunday, of course, we carry on our regular Sunday-school.

Six Jews have confessed Christ during the last year. Others have been brought so far as to speak about our Lord and his teaching with admiration though as yet they seem far from accepting Him as their Saviour.

In our Open-Air work our message reached thousands during the past summer. The gratifying part of it was that the same people were noticed standing round us time after time listening to the Gospel. All our Christian friends who came to help us in the singing were struck with the rapt attention of our audience. We cannot help thinking that the message must have made a lasting impression upon their hearts.

During the year some 15,000 tracts were distributed and many Bibles, New Testaments and portions of Scripture sold or given away.

When we could no longer go out into the open, services were started in the Mission Hall every Friday night, and in spite of the Jewish prejudice against entering a Christian place of worship, the attendance was exceptionally good. Often both our Jewish and Christian hearers were quite enthusiastic about the message after our simple service.

Toward the close of our summer’s work we had to face an outburst of very violent opposition. Whenever we appeared at our stand an opposition meeting was started to draw our people away. Emissaries were sent out to watch our doors and prevent our chil-

dren from coming to us. False and foolish tales about us and our methods were circulated broadcast to prejudice their parents. And those poor people, who in a way are dependent upon the Jewish organizations for charity, were threatened that they would lose their support if they sent their children to our Mission. But the outcome of it all was quite different from what our opponents had expected. One Sunday afternoon, when the opposition was at its height, five young Jewish people, wholly uninvited appeared at our House and wanted to read the Bible. Thus our Bible Class was started.

Another young man, having recently come from Russia, wished to get in touch with the Missionaries but did not know our address. One day he was passing the headquarters of the Jewish community on Baltimore Street and read a notice about a concert. When he went in, it was not a concert at all but a public meeting where a Rabbi of one of the principal synagogues of the city was warning the people against those horrible creatures, the missionaries who had their place at 1523 E. Lombard Street. Now that was just what our young Jewish friend

wanted. The next opportunity he was at our house. We soon became friends and a little while later he confessed Christ.

For the year eleven men, one mother and seven girls have made confession of Christ and one or two of them have definitely decided to enter the ministry.

The force of workers in the Mission are: Rev. Paul L. Berman, Rev. S. Birnbaum, Margaret E. Foard, Grace E. White, Mildred Erck.

For several years in succession great pressure was brought to bear on the Home Mission Committee in Atlanta, to establish a Mission for the Jews, and we were led to believe that God's people would support it with their gifts. We regret that large sums are being raised in our Church for undenominational Missions and private enterprises—in some cases for Jewish Missions that have no existence except in the person of the solicitor of funds. If we are really and truly interested in the salvation of the Jews, why should not our people contribute to a real and responsible work, represented and conducted by our own Church, and which is winning converts? All such contributions should be forwarded to A. N. Sharp, Treasurer, Atlanta, Ga.

LAND OF MINE

Oh, the world is full of countries, but there's one that is my own;
It's the land that stood for freedom when it had to stand alone;
It's the land that gave a welcome to all men who would be free—
Of all the lands around the earth, it is the land for me.

Land of mine, mine, mine!
Oh land of mine, mine, mine!
From Atlantic to Pacific, from the palm tree to the pine,
With the old flag waving o'er you
There's no foe can stand before you,
Land of mine! Land of mine!
Land of mine, mine, mine.

—Wilbur Dick Nesbit

EXTRACTS FROM ANNUAL REPORTS.

S. L. MORRIS

*To the General Assembly in Session
in the First Presbyterian Church,
Charleston, West Virginia.*

In grateful recognition of the divine favor, which has graciously attended the work of the Executive Committee of Home Missions and the faithful ministry of its missionaries, the Annual Report is hereby submitted, containing an epitome of its operations, the enlarging sphere of its service and the splendid results, which have rewarded the sacrificial service of its laborers in the Master's vineyard during the past year.

The Assembly could not do better than to pause in the midst of its proceedings and pay deserved tribute to its devoted servants in nearly a thousands mission fields, scattered throughout its entire bounds, and remember them at a throne of grace, and the cause they serve, in recognition of the fact that largely through their efficient service and enduring toil, our Church under the blessing of God, has for some years lead all the Lord's hosts in percentage of net growth.

Each year is characterized by an individuality of its own. In nature and in providence the divine Lord of all never duplicates. Being unlimited in strength, His hand is not shortened, and being unrestricted in resources, He is able to "supply all of our need according to His riches in glory by Christ Jesus." The past year, which Sir Philip Gibbs designated as the blackest in history, called for large draughts upon the divine supply of grace and strength. The agony of the World War was no severer test than the demoralizing depression in financial circles in recent months, causing panic in the moral world which has not yet terminated—attended by trial of faith and the drifting of many souls upon a sea of doubt unsteadied by ballast and unguided by chart or compass.

Such times of testing naturally affect the spiritual life of the Church. Singularly, however, the reaction is not always the same. Trial drives some away from God others into the everlasting arms. Not yet are we able to take an inventory of spiritual losses or gain and determine which way the balance points.

Financial Assets—The Home Mission Committee shared the experiences of the business world in financial straits and had its season of depression, in which its faith was sorely tested by the compulsion of facing the question of curtailing its operations, or of drifting deeper into debt month by month to maintain the work on the present basis. At other times in its history it had faced moderate indebtedness, but during the past year it mounted to an altitude hitherto unreached. As it touched the \$100,000 mark, the Committee became sorely apprehensive, realizing that an indebtedness measuring 20 per cent. of its largest annual income was calculated to give it pause. It could not release its missionaries with their dependent families to face want, and so it reached the solution of the matter by continuing to pay salaries to the measure of its credit in the bank—and then suspended work on all unfinished buildings.

By the constant enlargement of the work and by the combination and consolidation of other phases of Home Missions under the jurisdiction of the Executive Committee, its operations now cover eight distinct Departments—most of them corresponding to separate Boards in other denominations—which exhibit the scope of the work and the large responsibility entailed upon the Committee. Unfortunately the provision of the Assembly for this enlarging work does not keep pace with the burden of the work, nor do receipts furnish sufficient income to

meet the growing demands of its operations.

Immigration interrupted by the World war is again a rising tide pouring its floods of all races into our country to mingle with our National life by means of the proverbial "melting pot." They are now popularly called New Americans.

Until recently they segregated themselves in colonies principally in great Northern cities, such as New York and Chicago, but they are now overflowing into the great Southwest and are congregating in our Southern cities. Most of them come with their Continental ideas of the Sabbath, with socialistic principles, and many break away from all connection with the Church. They are divided into three classes: (1.) Those who are bitterly antagonistic to the church and all forms of religion. (2.) Those who are nominally Roman Catholic but indifferent to their obligations, which they imagine they have left behind them in their native land, and give loose rein to their inclinations, subversive of all morality. (3.) Those who have escaped the domination of the priest and are approachable and receptive to the claims of evangelical Christianity.

Scope—In the department of Foreign Speaking People the Executive Committee is conducting missions for ten nationalities, reaching from Maryland to Mexico.

Italian Mission—At Ensley, in the Birmingham district, Miss Haskin, assisted by the Italian helper, is conducting a Mission School for Italians in the midst of a dense population. It has all the usual features of Kindergarten, Sabbath-school, Domestic Science, Club features and Bible instruction. At present the proposition is under consideration of erecting a Chapel for religious worship and placing a native minister in charge.

Cuban—At Tampa, in the Ybor City section, populated chiefly by Cubans, engaged largely in the manufacture of Cigars, we have a mission equipped

with a splendid brick Church and a creditable manse. Rev. Eladio Hernandez, an efficient worker, who returns to Cuba, leaving the Mission in good hands, gives the following account of the year's operations:

"The Sabbath-school has had a good attendance during the year. The church held sixty-five Special Evangelistic Services, and also the Sunday evenings were devoted to Evangelism. Total offerings with that of the Sunday-school, \$638.09.

During the Evangelistic Services forty persons signed cards, two of them have already been received into the church. Three others have been received by letter; and a new elder was elected, ordained and installed.

Brother E. Estevez is now already in charge of the work according to the agreement of the Local Committee. May God bless him abundantly so that this little church may become in the near future a stronghold for the advancement of the Kingdom.

The Lady Helper is doing a fine work with the children of the Sunday School, directing the Sewing Club, holding the Story Hour and superintending the Children's Society of Christian Endeavor."

Syrian Mission, Atlanta, Ga.—Mrs. Stella B. Fleming, Missionary in charge. The work at this Mission has gone on uninterruptedly throughout the year. The Sunday-school attendance has held up better for the past two years than ever before in the history of the mission, and an average attendance of forty-five to fifty has been maintained throughout the year. The kindergarten is also well attended. At least one child from the Mission joined the Central Presbyterian Church during the year.

An interesting development of the work has been a prayer meeting for Americans living in the neighborhood of the Mission, who are not members nor attendants of any church. Mrs. Fleming worked up a neighborhood prayermeeting during the Evangelis-



A Little Syrian Maid

tic Campaign in the spring of 1921, and found many who were entirely out of touch with the church. Such interest was manifested that it has been carried on throughout the year, the attendance varying from ten to thirty-five. One of the regular attendants said she had not been to any kind of a religious service for more than twenty years. The prayermeeting is led each week by an elder

from Central Presbyterian Church, as the Mission is located near this church. It is felt that much good has been accomplished through these meetings, among a class who would otherwise have been unreached by religious influences.

In Louisiana—Considering the number of Nationalities served and the character of the work, the service rendered by the Home Mission Committee in Louisiana is as truly Foreign Missions as if it were conducted in China or Italy. It is ministering to French, Syrian, Italian, Hungarians and Chinese.

Jewish Mission—The chief service rendered by the Home Mission Committee in Maryland is its Mission in the City of Baltimore in behalf of the Jews, jointly supported by the Presbyterians, U. S. A., and U. S. Rev. Paul Berman is in charge, assisted by Rev. S. Birnbaum.

Texas, Mexican—Texas contains over 600,000 Mexicans, and our Church has done by far the most successful work of any denomination among them. Rev. R. D. Campbell gives the following account:

“The Statistical Charts prepared recently by Mr. J. B. Spillman indicate

that the percentage of increase in membership for last year was greater in the Texas-Mexican Presbytery than for any other throughout the Assembly, and that it ranks second only to Indian Presbytery in percentage of candidates for the ministry.

“The calendar year of 1921 has, in a large measure, been one of interruptions and readjustments. Nevertheless, very marked progress has been evident in many lines. The data would seem to indicate a decline in the number of professions of faith, apparently due to the shifting of workers in the middle of the year and the consequent break in their work. These changes, however, are already proving their wisdom. Our force has also been weakened by the untimely death of one minister and the serious physical infirmities of another. On the other hand an evangelistic campaign is being inaugurated which we trust will bring a rich harvest before the close of the Church year.

“There is a manifest improvement in the conception of stewardship of both life and possessions. While the actual contributions may fall behind those of the preceding year, it will be found due to poverty and not to a lack of growth in the grace of liberality. The Mexican laboring element is the first to be forced to idleness when work becomes scarce. While the farming element, with few exceptions, has nothing but debts to show for their year’s work. In almost every congregation there are families in actual want or dependent on charity.

“Never before have our churches, as a rule, been so filled with hearers. In numerous instances the seating capacity has proven insufficient. Most of the Sunday-schools have reached the high-water mark in enrollment, while the proficiency in teaching has grown apace through the work of the Normal Classes. A number of additional Women’s Auxiliaries have been organized during the year, and the good

women are beginning to dream of a Presbyterianial."

Bohemians—One of the most successful missions ever conducted by the Assembly's Committee is the Bohemian or Czecho-Slovak work near Petersburg, Va., which resulted in the organization and building of a neat brick church. It lent its pastor, Rev. J. A. Kohout for one year to his native country, Czecho-Slovakia where he rendered magnificent service in helping to guide the great movement of the thousands leaving the Roman Catholic and joining the Reformed (Presbyterian) Church—the President of the Republic among the number.

The pastor's absence in Europe did not however interfere with the church life in Virginia. It trained workers for various spheres of service and established other missions for Bohemians near Richmond.

CO-OPERATION

In the widest sense the Assembly's Home Missions is an illustration of co-operative work. It conducts no independent and distinctive missionary operations, notwithstanding, it has a very distinctive task. It relates itself to all the missionary activities of the Church. It promotes and stimulates Local Home Missions by its Publicity Department. It investigates need by personal observation, and through data furnished by Presbytery Chairmen, and supplements the weaker section—or the stronger—upon representations that their task is beyond the ability of the local authorities. It makes an intelligent and sympathetic effort to equalize, by sharing, the burdens of the whole Church. The work accomplished is through Presbyteries and Syn-

nods, and the benefit accrues to the Church in its corporate capacity and denominational life.

Related Agencies—In a more specific sense it bears its proportionate share of financing the expense of the Stewardship Committee and the Woman's Auxiliary. It reiterates its willing testimony to the intrinsic worth of these Agencies, which serve the whole Church and acknowledges its indebtedness to each for increased contributions to the cause of Home Missions.

CONCLUSION.

The Home Mission Council through Synodical representatives, meeting in Montreat in August, speaking in the name of and for the whole Church, put itself on record as to the supreme importance of Home Missions in the following official emphatic and valuable testimony:

"The spirit of Home Missions does not dominate the thought and activities of our Church. While there has been a commendable increase in the interest in Home Missions generally among our people during the last few years, and while the spirit of Home Missions is very strong in a few quarters of the Assembly, yet as a whole this cause has not come into its rightful place. It does not receive the attention and support which it deserves and which the Scriptures and the times demand.

"If our Church is to grow, if the welfare of our Nation is to be preserved, and if the world is to be evangelized, America must be Christianized. This can be accomplished only as we stress the fundamental importance of Home Missions. No other cause should take precedence over it, either in the sympathy and gifts of our people or in the dedication of life to its service."

DIS' WORL' AINT CIVILIZED NOHOW

Dis worl' ain't civilized nohow;
 De wile man somewhar 'bout,
 An' if you scratch down deep ernuff
 You sho to dig him out.
 De natyul man is jes de same—
 Don' cyar what you do,
 An' 'cept de Gospel in his h'art
 Ole Satan comin' thu.
 De only thing dat I can see
 To do folks any good
 Is-put de Bible in dey han's
 An' make it understood.

—W. G. Wilson.

OUR SPICE BOX

Perhaps one reason so many were classed "inferior intelligence" can be found in Miss Haskin's article,—but isn't it alarming just the same?

Foreigners always "depending." But are you doing as much for your own people as Miss ——— is for hers?

Industrial work needed where?

Not enough people giving *what to*

the foreigners. Can we do anything about it?

Do you know any American public school that would have done it? What's the difference?

"They come to learn English." Admitted! What privilege does that give us?

God maketh the wrath of men to praise him. Give an instance.

SENIOR HOME MISSION PROGRAM FOR MAY

Prepared by Eleanora Andrews Berry

A MODERN PENTECOST

1. Hymn—We've a Story to Tell to the Nations.
2. Prayer—That we may tell to all the nations in our land, the story of Christ and of his Salvation, and that we may so interpret his teaching in our lives that they will see the truth of the story.
3. The Story of one Pentecost—Acts 2:1-14, 22-24, 36.
4. Reading—The Silence of God.
5. "Telling the Nations" in American—by the Southern Presbyterian Church. Italians, Hungarians, Chinese, Jews, Czecho-Slovaks, Mexicans, French Cubans, Syrians.
6. Priscilla Alden Sinoski.
7. The Other Side of the Question.
8. Prayer—That as a nation we may deal in a Christian manner with all nations, and with those who come

from them to us; and that as a nation, we may be led to decide aright what policy will best help us to serve the world.

9. Hymn—O! Zion Haste!

Notes:

1. May be ordered from Literature Department, 1522 Hurt Building, Atlanta, Georgia, at 10 cents per dozen. Paste it in your Sunday school song book, if it is not included in its contents.
5. See articles in this number, order new Annual Report, and literature from above address.
7. See "Why We Should be Alarmed," also editorials from time to time in Saturday Evening Post. There is much to be said on each side.

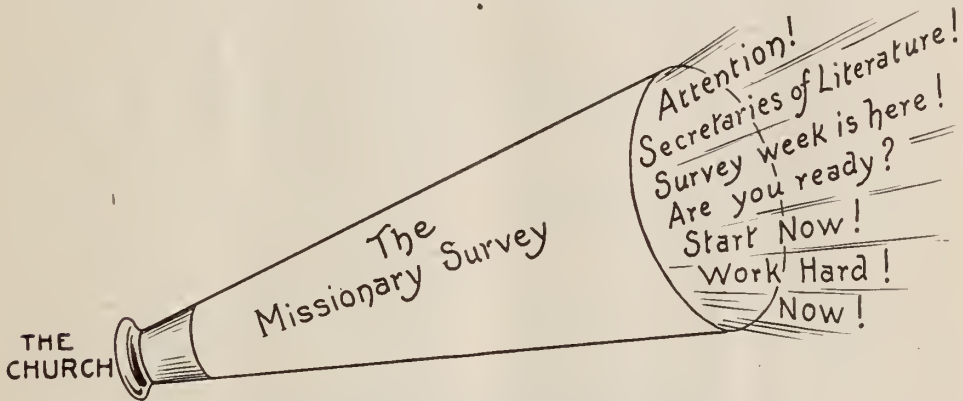
The Melting Pot, by Julia Lake Skinner, a simple little pageant, may be ordered from Literature Department, 1522 Hurt Building, Atlanta, Georgia, at 3 cents per copy.

The Woman's Auxiliary of the Presbyterian Church in the United States

MRS. W. C. WINSBOROUGH, SUPERINTENDENT AND EDITOR

257-259 FIELD BUILDING,

ST. LOUIS, M.



OUR TENTH BIRTHDAY PARTY

A celebration of the tenth anniversary of the organization of the Auxiliary designed for use in the Local Auxiliary.

By Elizabeth Price

Directions—For the reception of offerings have a large circular box such as a cheese box, covered smoothly inside and out with white paper. Place this on a stand at the beginning of Party for gifts. Let the givers come forward, two by two in orderly procession, up one aisle and down the other. It would add to the impressiveness if a choir or quartette would sing softly at this time, "I gave my life for thee."

When the "cake" is announced have two bearers carry it in. This should be a circular box large enough to slip entirely over the first and should be covered with white cloth or paper, and elaborately decorated with flutings and ornaments of white crepe paper to simulate a birthday cake. On this have eleven candle holders fastened, one in the centre, the rest forming a circle around it at equal distances from each other and from the central candle.

As each candle is brought in it should be deposited in its respective holder while its bearer makes her descriptive remarks. The first candle only, should be alight when brought in—the others could be lighted from this.

Plain white candles should be used of equal circumference but varying height. The first, and shortest, should be placed immediately in front of the audience. The

tenth one should be the full length of an ordinary candle while the central one should be much taller. If too hard to procure an extra long one, then cut the others so that when all are in place the central one will be at least an inch above all the rest—more if possible.

This little ceremony could be elaborated very prettily, by having young girls dressed in white, to represent the candles. They could carry out the idea of light as elaborately as desired, with tinsel tidias and glittering ornaments. This would be especially effective if the little ceremony is made a part of the night session when electricity would accentuate the decorations.

Each girl should stand aside when her remarks are made, and all remain till the eleven form a semicircle when they may sing "The Morning Light is Breaking", or other appropriate selection, and then lead in the Doxology.

If not desired to make a special exercise of this, the presiding officer could read the entire leaflet, merely changing some of the personal pronouns.

If a real "party" is desired, a real cake could be used and afterward cut and passed. In this case another receptacle for the gifts would be required.

Our beloved Auxiliary is ten years old.

It was organized by the General Assembly at Bristol, Tenn., in May 1912. The first decade of its existence has passed into history and we who are its loyal sisters stand happily together for a retrospective glance.

This is our Party,—we have helped to get it ready, have planned and anticipated its success. We have looked forward to it with eager hearts and like little children, have found it hard to wait for the “party to begin”.

The time has come at last and we are here in answer to our Auxiliary's invitation. This invitation stressed three things: Guests, Gifts, and Cake with Candles on it. Having, ourselves, supplied the first, we are ready now, for the second.

A genuine Gift implies two participants—a loving giver and an appreciative recipient; two factors—thoughtful preparation and unquestioning appropriation; two joys—glad bestowal and gracious acceptance.

We believe our Birthday gifts will meet these requirements. From hearts of love they gladly come and to the great Heart of Love, they go. We cannot doubt that they will be received. We have given thought and prayer to their preparation—we believe the Master will appropriate them for His own glory. Surely the joy of glad bestowal is ours, therefore we humbly expect His gracious acceptance.

May our Master's blessing rest largely upon this gift, part of which goes to far Japan where Miss Dowd's school buildings are fairly tumbling down upon the homeless and friendless girls sheltered under the roof. For twenty years that faithful missionary has labored to save the girls of Japan from conditions worse than death and each year she has led many of them to Christ. May this love token from the women of America build a refuge for these neglected girls in that far land that many shall come to learn of God and to live for Him! Part of this gift will also go to Montreat, the birthplace of the Auxiliary. It will help to provide seats for the Montreat auditorium—that auditorium which will stand for right and righteousness in all its parts, whose platform will re-echo to the truth as it is in Christ Jesus; in whose classroom the youth of our church will be trained in the ways of God's appointing. In its wide spaces, will be rest and recreation for weary workers from Mission fields at home and abroad as well as multitudes of others. Truly, it is a privilege to have a share in these things. So we confidently pray that God will accept these our gifts and bless the givers, leading us all in the paths of righteousness, “for His name's sake.”

(Reception of gifts and prayer of consecration.)

Now we reach the third important item—the Cake with Candles on it. Of course, we

are prepared for this, for who ever heard of a birthday party without a birthday cake?

(The cake is brought in by two bearers, as if heavy.)

We shall place the candles on it, one by one that we may be reminded anew of the things for which each stands. Enter the candles.

“I am Candle One. I represent that year when, small in membership and weak in human support, with a confidence in its mission that would not be discouraged, the Women's Auxiliary came into existence. That year the Big Brothers of the General Assembly approved its beginning and its formal organization at Montreat gave sanction to its hopes for the future.

“I am small in stature, but I wish to remark that my flame is as bright as those of my larger successors, and that from it the light is passed on to all the rest.”

“I am Candle Two. I represent the year when the financial support of the Auxiliary was assumed by the Executive Committees of our Church at the direction of the General Assembly. That year the Auxiliary published its first year book of programs and the Montreat Summer School of Missions was established. That was a great deal to accomplish in so short a time and I am rightfully larger than Candle One. Yet I must acknowledge that I should have no light unless she supplied it.”

“I am Candle Three. My light should be very brilliant because that year the Prayer Bands were instituted which have since become a power throughout the church. The Auxiliary adopted its first Standard of Excellence, too, and made long strides toward reaching it.”

“I am Candle Four. My year was a time of general development, but its biggest accomplishment overshadows everything else. You cannot blame me for the evident pride with which I announce that I stand for the Auxiliary-Circle plan. I need say nothing more.”

“I am Candle Five. During my year the Auxiliary began its organized work for the Negro women in the Colored Woman's Conference at Tuscaloosa. This was made an annual feature and has steadily grown in efficiency and results. That was the year we reached the half million dollar goal and erected our beloved Winsborough Building at Montreat. I wonder sometimes whether we love it most for its own sake and that of its wonderful setting among the rhododendrons, or for the name it bears. I really feel that I should be allowed an extra inch in height.”

“I am Candle Six, the year of War Work. Who will ever forget that year? The Auxiliary bravely and faithfully did its part in helping to win the victory for justice and freedom. God grant it may as faithfully

labor and pray that its beloved country, America, may rise to her spiritual opportunity as she arose to her patriotic opportunity, and win the world for Christ."

"I am Candle Seven. I represent the year when our spiritual outreachings were crystalized into a new department and given a Secretary of Prayer Bands and Bible Study. That fact is eloquent of more than words can express. The need was felt, the need was met, and blessings are resulting."

"I am Candle Eight. My year was the one when the Auxiliary held it's first parallel Woman's Convention with the Laymen's Missionary Movement. That was a wonderful time and set in motion the machinery of accomplishment whose wheels are yet revolving."

"I am Candle Nine. Speaking of Women's Parallel Conventions, my year saw five in splendid procession. Truly, the wheels are 'yet revolving'. Also referring to Colored Women's Conference, my year saw three of them in successful operation. When I add that the Auxiliary reached its one million dollar goal in that same year, you will not wonder that I am distinctly grieved to have been denied an added inch to my stature."

"I am Candle Ten. My year brings to fruition the hopes long cherished of a school for Colored Girls at Tuscaloosa. It also holds the new Standard of Excellence and many other splendid things, and last, but not least, it holds this Birthday Party and its gifts of Love and rejoicing. Into this year are gathered the fulfillment of many

dreams—the answers to many prayers, the thanksgiving for many blessings. May He, whose we are and whom we serve, accept from His handmaidens the efforts of this first decade, purging them from all unworthiness, shaping them to the beauty of holiness and using them greatly for His own glory."

"I am Candle Eleven, the "one to grow on". Here we turn away from the Past to face the glorious future. Our Retrospect is ended, our Prospect opens wide. Like a blazing torch in the fastnesses of darkness so lift the light on high, oh ye, who love the Lord. Go forth like an army with banners carrying the glad tidings to the ends of the earth. Go forth and stay not in thy going, from this good hour when you stand on the threshold of this second decade of work, until that glad time shall come when the day breaks and the shadows flee away.

(Candles sing "The morning light is Breaking". All join in "Praise God From Whom all Blessings Flow." A social period should follow if cake and lemonade or tea could be passed the "party" idea would be complete.)

Every member of the Auxiliary is asked to bring a birthday offering equal to a penny for each year she has lived—or \$1.00 each will do if you prefer. This will be forwarded by the treasurer of the Auxiliary to the treasurer of the Presbyterial—or to Mrs. D. A. McMillan, 300 W. 7th street, Fulton, Mo.

SURVEY WEEK.

THE second week in May is Survey week and every Auxiliary in the church is expected to make a canvass of all its church membership at that time to secure subscribers and renewals to the Missionary Survey. Full directions will be sent to all Secretaries

of Literature by the Publication Committee at Richmond.

Determine to put your church on the honor roll by securing at least one subscriber for every five members of the church.

Go to work now! Keep at it until you succeed!

JUST AMONG OURSELVES

What are some of the advantages gained by the use of the Circle Plan?

It enlists more workers.

It makes a place of service for every woman

It develops leaders.

It promotes sociability.

It educates all the women in all the work of the Church.

It encourages spiritual growth.

It increases spiritual growth.

It increases gifts.

What has it done for you?

Organized eight years.

"Words cannot express the advantages and blessing of the Auxiliary Circle plan to our Church. We were organized on the Circle plan about seven or eight years ago, but this year is the first time there has been a real shifting of Circles. It is great!"

Organized one year.

One society organized late in 1921 writes that they enrolled thirty-two members of whom twenty-seven were active. "The Auxiliary plan is one to cause a co-operative spirit for 'where there is unity, there is strength,' and they promise greater things for 1922 for they have now learned where work and money are needed and have developed the spirit of working in harmony together.

Almost 100%.

After only one year of shifting Circles, one Auxiliary notes a wonderful spirit of leadership developed in untried women, an interest developed in all causes instead of just one, the growth of a spirit of progressiveness and an ambition to really do something. It will have become 100% or a gold circle Auxiliary when there is a volunteer for life service.

Seven out of nine.

You larger Auxiliaries and small ones too, take notice! Have you seven hundred members out of your nine hundred members attending regularly? If not, this country church will surpass you on one point of the Standard of Excellence for seven of its nine members are regular attendants at the meetings and the members say of the Auxiliary plan "It is wonderful!"

Prayer life has been deepened.

"Where formerly only half a dozen women were willing to offer public prayers now more than half of the membership will take part in the devotional exercises and lead in prayer and all have pledged themselves to daily prayer and reading of the Scriptures.

It increases gifts.

In spite of the period of depression one society with twenty-seven members will surpass the \$700 which they gave last year. From another society with an apportionment of \$180 comes the report that they have exceeded it by \$100.

Another testimony from a Pastor.

The Auxiliary Circle plan is one of the finest pieces of constructive work our Church has ever done. I long for the day when our men may have an organization like it." (J. Layton Mauze, D. D., Huntington, W. Va.)

Orange Presbyterial celebrates its twenty-fifth birthday this year and is planning an elaborate celebration. A novel feature which they have prepared is a packet of heavy brown art paper with a picture of Mrs. Winsborough on the front side. These are to be given to every delegate as a reticule to hold her literature. Surely this will be one Presbyterial where each delegate will carry all her literature home with her!

A worth-while idea for circles which have been outfitting missionaries and their children for furlough in the United States has come to us from one of our Girl's Circles. During the social hour all the garments prepared were carried in on a long pole which made an exhibit worthy of a child's ready-to-wear department. The social hour was spent in writing of steamer letters containing greetings and good wishes for her fourth birthday and suggesting names for the lovely rag doll included in her package.

L. W.

A MESSAGE FOR YOU

Extracts from leaflet "Somebody Else" by Mrs. O. G. Herbrecht.

IN these days of rush and hurry we are all very busy indeed. But truly we are idle compared with the poor overworked slave whose name is "Somebody Else." She it is to whom we turn over everything for which we have no

particular liking. If the Society needs a president or a Sunday School class teacher, why, get somebody else, is the usual answer with which the inquirer is greeted. And we certainly leave the call to the mission fields to be

WHY SHOULD EVERY AUXILIARY MEMBER TAKE THE MISSIONARY SURVEY?

That if interested in missions she may become more so!

That if not interested in missions she may become interested!

That she may pray definitely!

That she may give intelligently!

That she may be an inspiration to your meetings!

That she may instruct her children!

Because it is a letter of introduction to our missionaries!

Because it contains all the live news of our work!

Because it will broaden her life!

Because she can easily afford it!

Because she can't afford to be without it!

Because she will enjoy every word of it!—(Adapted.)

answered by somebody else. Thus with "not I, get somebody else," hundreds of persons evade responsibility and pass on duties to others, never feeling that the call coming to them is a very personal one. Certainly we are willing to hold the nominal jobs, requiring no time, money nor talent, but when real work and sacrifice are required we are certain to find people hurrying and rushing to find somebody else who will do it.

Is our Christian work personal in the sense that God is on the program of our talents? It is my firm conviction that God has given to every person some talent that will make him useful in the kingdom; that will help Him to build that kingdom among men. Are you and I devoting our talents to the service of God? Maybe it is hard to do some definite personal service; maybe it seems too much; but in this hour when the tempter whispers to you "Let somebody else do it," remember that our Lord and Master asked no other

to die in His place, but Calvary found Him calmly at His post, even though that post was a cross.

Thou! Thou! Never mind whether some one else could do the things you are asked to do better, quicker, or more easily. That is not the question. You are the one asked. Have you courage enough, enough willingness to say "Lord, you never shirked a duty, I'll not shirk mine?"

Thou! Thou! It is a service that never ends. On more than one occasion I have heard it said, "Oh, I've done my share, now let somebody else do something. The work always falls on a few, now let the others work a while, I am going to take a rest." A rest! There is no rest in the kingdom of God. We are not working for a congregation or a neighbor, but we are working for God, and that is a life task. Our work is never done, never until the Master says, "Well done good and faithful servant." And perhaps not then; who knows what the future life will be!

"SOMEBODY ELSE"

The Lord had a job for me
But I had so much to do
I said, "You get somebody else
Or wait 'till I get thru."

I don't know how the Lord came out
But he seemed to get along
But I felt kind o' sneakin' like,
Knowed I'd done God wrong.

One day I needed the Lord,
Needed him right away
But he never answered me at all,
And I could hear him say

Down in my accusin' heart,
"Nigger, I've got too much to do,
You get somebody else
Or wait 'till I get thru."

Now, when the Lord he has a job for me
I never try to shirk,
I drop what'er I have on hand,
And does the good Lord's work.

And my affairs can run along
Or wait till I get thru
Nobody else can do the work
That God Marked out for you.

Paul Lawrence Dunbar.

AMMUNITION

CONDUCTED BY MISS CARRIE LEE CAMPBELL,

306 WEST GRACE STREET.

RICHMOND, VA.

Two of Our Own Treasures. Have you seen the splendid Missionary Map of the World? From our own Mission office, at Nashville, and showing our own work around the world? Just what we have so long needed. Send 20 cents to the Education Secretary, Box 330, Nashville, Tenn., and ask for a map of "Our Seven Foreign Fields." Every worker, and place of work should have one.

The Other Treasure is the new Home Mission Study Book, which comes from the pen of Dr. Homer Macmillan, and deals with our own work all over the Southern States. All Secretaries for Literature will welcome this book, and will do all in their power to tell their Mission Study Classes the good news of this welcome book.

Costumes and other Helps. In reply to the many calls for things of this kind we suggest that you write to the Department of Missionary Education of the Baptist Board, 276 Fifth Ave., New York, and ask for their catalog. This will give you the prices of many things. Pageants, Plays, Episodes, Entertainments, Choruses, Dialogues, pantomime and Impersonations. Many of these will help with your work with the older as well as with the younger people.

Everyland. This live and illuminating magazine for Young People will be heartily welcomed by many friends who have been missing it. It has risen up fresh and alive after its short sleep, and can be had for \$1.50, from M. H. Leavis, Agent, West Medford, Mass. Add 50 cents more for Foreign Postage. This is a monthly magazine of world friendship for girls and boys. Put this in your Sunday School library.

Mary Hill Band Boxes,—and many other good and very helpful things. If you have not known Mrs. Hill's clever helps, write to her and ask for her catalog. You will find the largest and liveliest assortment of Charts that have been found by "Ammunition". And a striking variety of invitations, and folders and things that will just make you glad I told you to write to her. Address, Mrs. M. H. Hill, 415 Oak Grove St., Minneapolis, Minn.

A Japanese Village. There are still some of these on hand if you want them for your Sunday School, in this new year for the special study of Japan which is the subject to be studied according to the Seven-

Year plan. And there are a few of the African Villages, too. Send 65c for each to Miss C. L. Campbell, 306 W. Grace St., Richmond, Va.

Leaflets. (Order from St. Louis.)

Whose Is It? 5 cents, Helen Barrett Montgomery. "To whom does it belong, this money?"—This first line gives the trend of the leaflet, which will prove an inspiration to the women of your Auxiliary. Scatter this.

Ma's Cat Jim. Being the story of a thankful soul. 5 cents, Hazel Northrup. This strange title is built of the initial letters of the Mission fields, and makes an unforgettable reminder of the places to which your money goes. Get this, and then make a similar acrostic with the initials of our own fields.

At Broaden-The-Knowledge Court. 6 cents, Alice Browne. Frame. The dramatization of a Chinese Station Class, using about fifteen characters and about twenty minutes; but easily prolonged, and much of our own work could be put into the story, with very little thought. The scene is very typical of the life of the new Chinese Christians, as well as giving touches of those lives still in heathendom, adding their gladness in it all.

Bring Forth Your Strong Reason. 5 cents, Katherine R. Crowell. One has said "Miss Crowell had an inspiration when she wrote this" and Miss Crowell plus a special inspiration produced a very strong Missionary story. If you are having a Reading Circle, this will help you enlarge the interest.

A Circulating Library of One Book. 2 cents, Sally Campbell. See how this one book was used with the expectation and the results of calling forth service on the part of those who read.

Healing the Sick. 15 cents, Florence E. Quinlan. 24 pages, 41 illustrations. Telling the story of healing in foreign lands, and the same is the story of our over-worked doctors, and nurses who have not time to write the story. Let us read this from a similar field.

How The Teacher Came For Tachnee. 2 cents. A Home Mission story showing how there was no room, and Tachnee was told to come another year; but another year was "too late" for Tachnee.

Missionary Mothers. 4 cents, Blanche Dickens-Lewis. An appeal to Mothers to put first things first.

Christian Education and Ministerial Relief

REV. HENRY H. SWEETS, D. D., EDITOR,
410 URBAN BUILDING,
LOUISVILLE, KY.

MR. JOHN STITES, TREASURER
LOUISVILLE TRUST CO.,
LOUISVILLE, KY.

“CARRY HIM TO HIS MOTHER.”

REV. WILLIAM RAY DOBYNS, D. D.

*“And say to mothers what a holy
charge
Is theirs; with what a kingly power
their love
Might rule the fountains of the new-
born mind.
Warn them to wake at early morn and
sow
Good seed, before the world has sown
its tares.”*

Where else would he be so welcome, or so well cared for?

The Shunammite's little boy goes to the harvest field with his father, and while there suffers sun-stroke. Excited, and utterly helpless, as most men are under such circumstances, the father could think of but one thing—“Carry him to his mother!” So they “brought him to his mother, and he sat upon her knees till noon and died.” No place like that mother's lap for the boy. Poor, weary, throbbing head, lie on Mother's breast! No other pillow so good.

What would the world do without Mother? Everybody depends on her, and—imposes on her, sometimes. But she never seems to mind it, or to resent it. Half the men couldn't go to business, or out in society, but for “Mother”—they wouldn't know where to find their clothes, or what to put on. Every thing that is misplaced is required of Mother! “I wonder what on earth became of that thing; I laid it right there last night (which he didn't) and now it's gone!” Mother is at once summoned, and, quietly produces the article from some other place, where lordship *had* laid it.

Hats, caps, shoes, gloves, coats, books, skates, balls, bats, marbles, tops, hoops, ropes, knives, and a thousand other

things, which all escape so easily, never get beyond Mother's ken! “I can't find anything,” No! and you won't be any more able when you are grown up! “Where is it Mother?” “Right there, my son”—and she speaks so sweetly, and directs so surely, that one would suppose she had naught else to do but keep track of other people's losts. Think of it, she looks after everything, for everybody! If she is ever tired she doesn't say so, and nobody seems to inquire.

Whoever wants anything and at what ever time, mother is supposed to be able to answer, and she is! She is the “index rerum” of the household!

Father is a wonderful creature, generally, on account of what he *doesn't* know about the house he calls “his.” With all his headship, he couldn't exist without Mother!

“Carry him to his mother.” is the cry in every house and singles out the dependable one in every home.

But has motherhood any compensations? Is it all drudgery, with no appreciation, and no reward? Nay! With any *seeming* neglect, she is all the time the object of the purest love, and reigns supreme in more hearts than any one in the world, not excepting wife and sweetheart! Aching hearts

always turn to Mother. When cold misfortune chills the heart, stifles effort, and grounds ambition, "carry him to his mother!" She'll know what to do.

Years of almost exclusive companionship, when the heart is tender, and the hands and feet are finding their use, can never lose their influence or be entirely forgotten. O, that mothers all realized this! The best time of life is absolutely under Mother's control! How precious the opportunity! How invaluable this time! To teach the lips their first words, to train the feet to first steps, to fill the hands with first holdings—Oh! this were privilege beyond compare.

Pharaoh's daughter assures the waiting mother of the just discovered treasure, "Take this child and nurse him for me, and I will give thee thy wages. "And the woman took the child and nursed it, and the child grew—and she called his name, Moses," through a hundred and twenty years, he served God! and his fellowmen, "and there arose not a prophet since, in Israel, like unto Moses, whom the Lord knew face to face." "And the Lord spake to Moses face to face as a man speaketh with his friend." All this came through a mother's care and instruction of a son,—"when she saw that he was a goodly child."

"Gazing intent upon her baby's face, Hannah "called his name Samuel, because I have asked him of the Lord." "And when she had weaned him, she took him up with her and brought him into the house of the Lord, and the child was young, saying, for this child I prayed; as long as he liveth he shall be lent unto the Lord." Thus was born, and trained, the last of the judges, and the first of the Prophets, of Israel. *His Mother made him!*

The wages for a Mother's nursing are the highest paid on earth! "Through-out the world it shall be told as a memorial of her!"

Look out! your hand is on a Moses, maybe, or a Samuel, yea, it is impossible to guess or calculate, what shall come out of these days of patient, sympathetic training of the sons, whom God hath placed within your reach.

Every mother has in her hands a world of possibilities, as she bends to the task of training. If she be faithful, her honor is secure; "her children shall arise up and call her blessed, her husband, also, and he praiseth her."

How fair you are, my mother!

Ah, though 'tis many a year

Since you were here,

Still do I see your beateous face,

And with the glow

Of your dark eyes, cometh a grace

Of long ago.

So gentle, too, my mother!

Just as of old, upon my brow,

Like benedictions, now,

Falleth your dear hand's touch;

And still, as then,

A voice that glads me over-much,

Cometh again,

My faithful, gentle mother!

How you have loved me, mother,

I have not power to tell,

Knowing full well,

That even in the rest above,

It is your will

To watch and guard me with your love,

Loving me still,

And, as of old, my mother,

I am content to be a child,

By mother's love beguiled

From all these other charms;

So to the last,

Within thy dear, protecting arms,

Hold thou me fast,

My guardian angel, mother!

EUGENE FIELD

MOTHER

Most of all the other beautiful things in life come by two's and three's, by dozens and hundreds! Plenty of roses, stars, sunsets, rainbows, brothers and sisters, aunts and cousins, but only one mother in all the wide world.—Kate Douglas Wiggin.

SQUARING GIFTS WITH BELIEFS

The following story is told by Dr. John F. Carson, pastor of the Central Presbyterian Church of Brooklyn, N. Y.:

"A member of my congregation brought in a surprising gift to the church. I heard of it and went to see him and said: 'You must have had a very prosperous year to make such an increase in your gift.' But the man replied, 'No, I have not. In fact I have not had as good a year as usual. But I had discovered I had not been giving intelligently. This appeared to me as I was making out my checks for the month. I have never doubted that the Church was

more to me than my automobile, but my giving did not reflect that fact. My pastor means more to me than my chauffeur, but that fact is not revealed by check-book. I could get along without an automobile, but I could not without the Church. I am ashamed that I have put so low a rating on the value of my pastor to me and to my children and to my home. I have not been more prosperous, but I am *trying to square my gifts with my beliefs*. And I will not dispose of my automobile nor dispense with the services of my chauffeur either.'"—From The Presbyterian Magazine.

PRAY—GIVE—GO.

Three things the Master hath to do,
And we who serve him here below,
And long to see His Kingdom come,
May pray, or give, or go.

He needs them all—the open hand,
The willing feet, the asking heart—
To work together and to weave
The threefold cord that shall not part.

Nor shall the giver count his gift
As greater than the worker's deed,
Nor he in turn his service boast
Above the prayers that voice the need.

Not all can go; not all can give
To arm the others for the fray;
But young or old, or rich or poor,
Or strong or weak—we all can pray.

Pray that the full hands open wide
To speed the message on its way;
That those who hear the call may go,
And—pray that other hearts may pray.
Annie Johnson Flint.

MAY MEMORIES—MOTHERS

A MONTH of roses, of mellow sunshine and golden shadows falling softly on the grass. A month of memorial days when the graves of those who fought for liberty in wars long past and in the great World War are strewn with flowers in token of an eternal springtime and a resurrection drawing always nearer.

A month and a day when one remembers, *Mothers*—and in a recent editorial in "The World Call" a bugle note for women everywhere.

"So long ago it was remarked, and so often it has been said that woman was the last at the cross of the crucified Saviour and the first at the tomb of the risen Lord, that the saying has become common property. The proverb suggests more than it declares.

"Can we imagine woman's failing in either of these marks of devotion?

Not while we remember Simon's feast and the alabaster cruse, the Magnificat and the touching of His garment's hem. The whole history of the church follows the same order. The names of men have been blazoned large in official records and formal history, but woman's faith and love have all the while had the chief place in keeping the church of Christ alive in the world and effective for its mission. History in general is written after the same fashion; its pages are filled with the names of kings and generals, battles and other catastrophes, but the real current of the world's life has been kept moving in the right direction by its preachers, teachers and poets, and largely by its women. In each individual life, it is the same way. The first potent influence in the building of character is the mother's; the last

word as the soul departs for eternity is more often than otherwise, spoken by wife or mother, sister or nurse.

"As it has been in the past, we may expect it to continue in the future. More honor belongs to woman than she has ever yet received; more responsibility rests upon her than she has acknowledged. She is preeminently the teacher. It is in its formative years that life is entrusted to her. If from the cradle, she glorifies war, destruction will continue to sweep the earth; if in the nursery, she magnifies wealth, men will continue to barter their souls for gain; if before the infant, she exalts the proud and mighty, the child grown to manhood will not take seriously the Sermon on the Mount. It is a terrible responsibility and a supreme privilege that is given to womanhood. We have been accustomed to feel that the greatest fool in the world is the woman who discourages her husband's generosity and devotion to the kingdom of God. We must recognize even more clearly that the greatest failure in the world is the mother who neglects to implant in the infant's mind the ideals and standards of the world's Redeemer, woman's Emancipator, childhood's Champion.

WHAT WOULD YOU EXPECT

WHEN a Chicago manufacturer of steam pumps begins to write on schools, what they are not and what they should be, you would expect that from his point of view the chief end of a school is to develop ability to turn out more steam pumps, wouldn't you? But when you read these extracts from Edward Yeomans' book "Shackled Youth" you will see that he is only very solicitous lest the children of America should be caught in the machinery of our iron age, all their vital springs of life choked with the rubbish of Sunday supplements, vulgar pictures and jazz music, "all the green shoots of imagination from which alone have ever come any harvests of creative ability, ironed out and scorched."

Equally clear must be our discernment that motherhood is far more than a physical relationship and so that the mother who allows the natural instinct of concern for the physical welfare of her offspring to limit her responsibility and privilege has practically failed, and that every woman by the very fact of her womanhood, whatever her relationship may be, bears an indispensable and inescapable part in the mothering of the race. When the physical mother has failed, the spiritual mother must achieve. Where the individual mother stops by the compulsion of circumstances, the composite mother, the race mother, must carry on.

"If nothing more than the growing civilization of our own country were involved, this would mean a far larger task for the womanhood of North America than it has yet seriously undertaken. But upon America and a fraction of Europe rests the added responsibility of bringing redemption and education to all the rest of the world. And here again, woman must be the first to see and the last to falter; first to dare and last to surrender; first to give and last to withhold."

You will know too and be glad that his heritage comes from the same religious past as yours, and that he draws the charm and power of his pure English from the same wells of living waters at which your own childhood was refreshed.

"Children of Presbyterian households a generation ago may have felt the rigors and confinements of a childhood spent 'in the fear and admonition of the Lord.' But there were compensations, and among them was this: Out of the austerities of the Westminster Shorter Catechism, and theological sermons, and interminable extempore prayers, and strange melancholy hymns, emerged those astonishing pictures of men and events called "Bible Stories"—from the Morning and the

Evening of the First Day, down through the wonderful procession of figures passing colossal against the glowing sky, on the rim of that Oriental world from whence came the very breath of our spiritual life."

"In after years they tower up and constitute a sort of mountain-range running across the green plains of early youth. And you never get out of sight of them; they tower higher as you go on. Children who have not appropriated these stories as integral parts of their lives are likely to suffer from the lack of that luminous and stately background, which I compare with a mountain-range, and behind which, as we proceed inland, is the immortal sea that brought us hither."

"What is the supreme symbol that educational establishments like to use on their stationery? It is one hand holding a torch and another hand open to receive it. If it means anything, it means that something illuminative is passing or can be passed from teacher to scholar. And so it can be. On one condition and only one—that the teacher is actually a source of illumination: not a moon but a sun—and that the scholar is capable of catching fire."

"But that inward fire—what a rare thing and how beyond all telling is its worth fed from these emotions which go back into the darkest recesses of human history."

"And this is the tragedy of the school; that the lamps remain unlighted and the oil evaporates—that priceless oil of childhood—and the opportunity passes."

"By the magic of intimate friendly intercourse with a wise and sympathetic teacher who can interpret life and its arts to his pupils you get a school and by no other means or method whatsoever.

"For a school," said a great teacher the other day in my hearing, "has always been just a person—is now and ever shall be: substitutes are invariably futile."

"So it always comes back to a person—a person who has three generous dimensions; whose length, whose breadth and whose height are equal; who, walking beside these small Pilgrims, as the Interpreter, makes life more than meat and the body than raiment, and points out the peaks of those delectable mountains on the horizon, which neither he nor they can ever reach but which, nevertheless, they approach together in a companionship which is inspiring for both—and which constitutes the whole of education."

'As fade the fires of the Sun
Thou, Light Eternal, Three in One,
O ever blessed Trinity,
Illuminate our hearts we pray.'

Publication and Sabbath School Extension

BRANCH DEPARTMENT AT TEXARKANA, ARK.-TEX.
PUBLISHING HOUSE, 6-8 North Sixth Street, Richmond, Va.

MONTREAT YOUNG PEOPLE'S CONFERENCE, JUNE 20-29, 1922

REV. GILBERT GLASS, *Chairman*

THE program of the Montreat Young People's Conference of 1922 presents certain marked advances over those of previous years. With the rapid development of Synodical Young People's Conferences, it has become possible to adapt the Montreat Conference to the need of maturer and more intensive leadership training. This advancement in Conference aim and standards will appear only partially in the program announcement. It will be attained more completely in the way the Conference is conducted and in the selection of delegations by the different Churches.

The age limit for delegates will be sixteen to twenty-four as heretofore. There will be seventeen Synodical Young People's Conferences throughout the Church this summer, and many Churches will have to apportion their delegations between their own Synodical Conferences and the Montreat Conference. No rule for the selection of delegates that are to go to Montreat can be laid down. Other things being equal it will be better to send to the Montreat Conference, delegates who are more mature and settled in their outlook, and perhaps those who are promising for service in the Church in the near future. It can not be urged too strongly on the young people's leaders of our Churches that their delegations should be selected and assigned to the Synodical and Montreat Conferences strictly with a view to developing of leadership rather than because of convenience or of desire of the whole group to be together.

CONFERENCE EXPENSES

The Conference fee, which should be paid in advance when delegates are registered with the Richmond office, will be \$3.00. This covers entrance to the Montreat grounds and all Conference privileges, including credit certificates. Text books can be purchased on the grounds from the Publication Committee's book store.

Conference hotel rates will be \$2.00 a day for the ten days. Delegates should arrive for supper on June 20 and should remain throughout the Conference, leaving sometime on June 30.

Round trip rates will be available for the Conference period. Find out from your nearest railroad agent your round trip rate to Black Mountain, which is the station for Montreat. Certificates for securing rates will be sent to all registered delegates as soon as they are ready for distribution.

Round trip auto passenger rates between Black Mountain and Montreat, \$1.00. Charges for trunks delivered will be 75c each way.

REGISTRATION OF DELEGATES.

It is necessary to limit representation from individual churches at the Montreat Conference because of the large number of applications each year to secure the advantages of this Conference. In order to avoid overcrowding and to limit the Conference to a satisfactory size for getting real results, churches sending delegations are expected to conform to the following regulations:

Age limits for young people 16-24.
Total attendance limited to 500.

One additional leader of young people allowed from each church sending a delegation. This leader should be included in the total number allowed. Registration of delegates must be made with Rev. Gilbert Glass, Chairman, Box 1176, Richmond, Va., before June 1, accompanied by the Conference fee of \$3.00 for each delegate. Hotel reservations will be made in order of registrations received as indicated above. *Hotel reservations can not be made for this Conference by writing direct to Montreat.* Names of delegates must be included with registration or certainly furnished before June 1.

Total delegates allowed are as follows:

Three for churches of 100 or less in membership, one additional for each additional 100 or fraction thereof in membership up to 500. One additional for each additional 200 or fraction thereof above 500.

Delegates registering for the Conference thereby agree "to cheerfully keep all Conference regulations. Small delegations of one or more may register without an adult leader, but in this case arrangements for their supervision should be made, if possible, with leaders of other delegations in the Presbytery or Synod.

PROGRAM

All delegates are expected to join a Bible study class and one text book class, and to be faithful and prompt in attendance on all the services of the program. Choice should be made from the following text books:

Foreign Mission Book—Taught by Mr. E. D. Grant.

Home Mission Book—Taught by Miss E. A. Berry.

Sunday School Book—Taught by Miss Anna Branch Binford.

Christian Endeavor Book—"Expert Endeavor" taught by Rev. R. F. Kirkpatrick, D. D.

BIBLE STUDY CLASSES

Bible study will be more than ever an outstanding feature of the Montreat

Conference this summer. There will be from fifteen to twenty classes conducted by trained Bible teachers who are also experienced leaders in Young People's Work. The devotional life of the Conference will gather about these Bible Study groups which will be identical with the organized groups or clans which will be the dominant social and organization groups of the Conference. Teachers of these groups, which we are able to announce with the printing of the program, are as follows:

Miss Julia Lake Skinner

Mrs. S. H. Askew

Miss Nancy F. White

Miss Irene Hudson

Mrs. B. H. Bunch

Miss Irene McMillwaine

Miss Janie McGaughey

Mrs. Hazen Smith

Rev. Robert Miles

Rev. W. A. Hopkins

Rev. J. J. Murray

Mr. C. T. Carr

Rev. O. E. Buchholz

Rev. Chas. L. King

Miss Mary Goetchins

Miss Virginia Nourse

Delegates should, of course, bring their own Bibles for use in these classes.

CONFERENCE SECTION

The organization of the Conference group for discussion and conclusions regarding Young People's problems and plans will be carried on under the direction of Dr. W. T. Thompson, Professor of Religious education in the Union Theological Seminary, Richmond, Va. Dr. Thompson has been associated with the Montreat Conference from time to time. His leadership in religious education work of the Church and his popularity with the young people assure the success of this feature of the Conference.

RECREATION

The social and recreational life of the Montreat Conference constitute one of its happiest and most helpful features. An attractive and instructive

program of recreation will be under the direction of Rev. S. K. Phillips, whose success as recreational leader last summer will be remembered with pleasure. Swimming, mountain climbing, tennis, basket ball, volley ball and such group and competitive games and tournaments as will best promote the life and effectiveness of the Conference will be arranged.

The general supervision of the social life of the Conference will be looked after by the Conference leaders. The organization of the Conference by groups and clans will be under the direction of Rev. Wesley Baker, Director of Field Division of the Sunday School and Young People's Department of the Publication Committee.

VESPER SERVICES

The hillside Vesper Services, which have been so helpful in previous Conferences, will be conducted as heretofore each evening under the direction of Dr. Henry H. Sweets, Executive Secretary of Christian Education and Ministerial Relief. These services will be brief and deeply devotional with special emphasis on religious life work.

EVENING ADDRESSES

We are glad to announce as a new feature of the Conference program, a series of evening addresses on the Presbyterian Church by Dr. Walter L. Lingle of the Union Theological Seminary. It has long been felt that our young people need a clearer knowledge of the teachings and work of the Presbyterian Church. Dr. Lingle is fitted in an unusual way to present this subject concisely, clearly and attractively.

DEVOTIONAL SERVICE

There will be a brief devotional service at the beginning of each day's session. The message of this service is important and formative for the whole day's program, and is expected to strike the devotional note for the Conference.

We are glad to announce that Dr. Melton Clark of Columbia Theological Seminary has been secured as leader for this devotional period.

CONFERENCE MUSIC

We have secured as musical director for the Conference, Mr. E. B. Chamberlain of New York City who was so popular and effective in the Conference of 1920. Mr. Chamberlain is a leader of rare ability and an instructor in musical leadership as well.

Mr. James G. Leyburn of Rome, Ga., whose services are extremely popular with Montreat audiences will be the piano accompanist.

STUNT NIGHT

There will be the usual additional Conference features, such as Stunt Night, athletic and water tournaments.

The Conference will be run strictly according to schedule, announcements being made for the different periods by Mr. Frank Warner, whose prompt and effective bugle signals have been attractive features of every Montreat Young People's Conference since the beginning.

THINGS TO BE ESPECIALLY NOTED

Do not delay registering your delegations. Send names with Conference fee of \$3.00 each to Rev. Gilbert Glass, Chairman, Box 1176, Richmond, Va., as soon as your delegation can be decided on, certainly before June 1. Send post office money order to avoid exchange expenses. Arrange for railroad transportation, Pullman reservations, etc., several weeks beforehand. Get certificates for reduced rates from the Conference chairman.

Be sure to bring clothing and shoes suitable for athletics and mountain climbing. Do not forget tennis rackets, kodaks. Bathing suit regulations are strictly enforced. Athletic suits are positively barred. Announcement regarding this will be made by the Montreat Conference Management. There will be competent life guards during hours allotted for swimming.

DAILY SCHEDULE

- 6:30 a. m. Rising Bugle
- 7:30 a. m. Breakfast.
- 9:00 a. m. Devotional Service
- 9:30 a. m. Text-book Classes

		SUNDAY SCHEDULE	
10:30 a. m.	Bible Classes	7:00 a. m.	Rising Bugle
11:30 a. m.	Conference Period	8:00 a. m.	Breakfast
1:00 p. m.	Dinner	9:30 a. m.	Sunday School
2:00 p. m.	Quiet Hour	11:00 a. m.	Morning Worship
3:00 p. m.	Play Time	1:00 p. m.	Dinner
6:00 p. m.	Supper	2:00 p. m.	Quiet Hour
7:00 p. m.	Vespers	6:00 p. m.	Supper
7:30 p. m.	Social Hour	7:00 p. m.	Christian Endeavor Meeting.
8:15 p. m.	Song Service	8:00 p. m.	Evening Worship
8:30 p. m.	Address	10:00 p. m.	Retiring Bugle
10:00 p. m.	Retiring Bugle	10:30 p. m.	Lights out and quiet
10:30 p. m.	Lights out and quiet		

SUPERINTENDENT'S ONE MINUTE TALKS ON MISSIONS

The information given on this page is carefully gotten together each month with the idea of it being of use to superintendents and teachers. One subject is supposed to be discussed each Sabbath, and thus during the month the work of the various Committees are brought before the pupils. We endeavor to make it brief, giving suggestions so that each topic may be elaborated as much as desired.

Have you as superintendent or teacher, been making use of these helps? If so, please write us what you think of them. Tell us how we can improve them and make them of more use to you. One superintendent wrote: "Just the thing I have been looking for." What do you think about them? Please let us know.

PUBLICATION AND SABBATH SCHOOL EXTENSION

Have you made arrangements to have a delegate or delegates attend the Young People's Conference at Montreat this summer? Read carefully what Dr. Glass, *Chairman*, has to say about your school right away. Note that the age limit is 16-24, and that the total attendance is limited to 500. One additional leader of young people allowed for each Church sending a delegation—this leader to be included in the total number allowed. How many delegates do you plan to send—or how many are you allowed to send? This will depend on the size of your Church. Get from the article in this month's issue all the details and appoint your delegates and have them register before it is too late to get in. (See page 390).

FOR MAY 7.

This week, May 7-14 is SURVEY WEEK. During this week we are making an effort to place the SURVEY in as many homes as possible. We especially want it to be in the homes of all Superintendents and teachers.

What a wonderful store of information each issue contains that the teachers could use in teaching the Sabbath School lesson, and not only the teachers but the pupils also would be interested in the letters from our missionaries. How many in your school know that one of our missionaries now is ill with the African Sleeping Sickness? How many know this disease is caused from the bite of a fly? All this and other things just as interesting are being told in the Survey each month. Speak a good word for the Survey on May 7, please.

FOREIGN MISSIONS

As the topic for this month is a general review of the fields, it would be impossible for the superintendent or teacher to try to cover this topic as a whole. Of the several articles on Foreign Missions this month, your school as a whole would probably be most interested to know something about the work done by the Kashing High School for boys, at Kashing China. In this school there are 308 boys this year, and 100 had to be turned away for lack of room. These High School boys taught the daily vacation Bible Schools last summer, teaching 1000 boys and girls. Read on page 342 A Study In Contrasts and give your school a glimpse of the contrast in the homes and lives of the Christian boys and that of the heathen.

HOME MISSIONS

The Monthly Topic for Home Missions is also a general review of the work being done for "New Americans," and of course cannot be covered as a whole. Our Home Mission Committee is conducting right here in the United States, Missions for ten nationalities, reaching from Maryland to Mexico. When we realize that so many of these foreign-speaking people sooner or later return to their old homes, and that those who do not return to their home land become "New Americans" we should feel an added obligation for helping to make this work for Foreign Missions at home possible. What kind of an example are we as Americans, setting these people? Read on page 366, "A Real Handicap," and tell your school about little Italian Joe, and also about the couple who had been married a whole month and didn't know it—thought that they had only bought the license when in fact they had been married!

General Assembly's Stewardship Committee

M. E. MELVIN, EDITOR.

W. F. GALBRAITH, ASSOCIATE EDITOR.

413 TIMES BUILDING, CHATTANOOGA, TENN.

CHRISTIAN STEWARDSHIP

What is Christian Stewardship?

Christian Stewardship is the acceptance and acknowledgment of God's ownership and our partnership with Him in an honest administration of our whole life.

Some of the principles of Christian Stewardship are:

1. God our maker and Heavenly Father is the Sovereign Owner of all things, which in His Love He has entrusted to us as stewards.

2. This Stewardship includes personality, powers and possessions.

3. Biblical and Extra-Biblical History recognize the setting apart of one-tenth of ones income as an acknowledgment of God's rights and our obligations to Him. The Federal Income Tax Laws of the United States exempts up to 15% for religion, charity, etc.

4. Under the Christian dispensation every Christian should, if possible, consecrate at least that proportion of his income to the service of God. Many Christians should, however, give a larger proportion.

5. All should decide upon a definite

proportion, under the guidance of the Spirit of God and prompted by complete consecration of life and possessions to His service.

Why should I become a Christian Steward?

Because thus—

1. I will acknowledge God's Ownership and my responsibility to Him.

2. I will recognize my life—its powers and possessions—as a trust from God.

3. I will act as a real Christian and fellow-worker with God.

4. System and sacredness will control my income and expenditures.

5. My giving will become definite, proportionate, sacrificial and joyous.

6. Selfishness and covetousness will be conquered.

7. My Christian Life will be enlarged and strengthened.

8. God's approval and best blessings will enrich my life.

9. The great needs of humanity and God's cause will be more adequately met by Scriptural methods.

10. The establishment of Christ's Kingdom will be hastened.

OUR MAY OFFERINGS.

During the month of May all our churches and Sabbath schools are supposed to earnestly consider and make contributions to the cause of Foreign Missions. When one stops to think of some of the accomplishments for the year ending March 31, 1921, he wonders if there is any place where he can make an investment that will declare greater dividends. A few of the accomplishments of the past year realized by the

Executive Committee of Foreign Missions are:

424 Missionaries were supported in the seven Foreign Fields.

2,874 Native Missionary Workers were maintained in our Foreign Fields.

1,574 Stations were maintained.

1,142 Sabbath schools were maintained. Enrollment 66,701.

4,690 Were received by profession of faith in Jesus Christ.

884 Day Schools were maintained. Enrollment 27,813.

121,949 Medical treatments were given.

The sum of \$1,498,500.00 is asked by the General Assembly for the cause of Foreign Missions for the year 1922-

1923. All contributions made to this cause should be sent to Mr. Edwin F. Willis, Treasurer, Box 330, Nashville, Tennessee, or the Central Presbyterian or Synodical Treasurer where this plan is used.

MISSIONARY SURVEY WEEK—MAY 7-14, 1922

You expect a business man to read the daily papers, to keep posted on prices, to be familiar with all that is going on in his particular line? Certainly.

Southern Presbyterians have one official publication—The Missionary Survey. In it month by month are set forth the church activities. Space is devoted to every department and several columns of interesting editorials and world notes are thrown in.

Are you interested in foreign missions? Very well. Every month brings letters of interest from that field. Many of these contain items you would eagerly devour in the daily press. They are printed in The Survey.

Home missions? Pick up any back number of The Survey and see for yourself how well this cause is presented.

Perhaps you are interested in The Juniors. The stories and suggested programs will help you lots with the problems that arise here. It is a very important part of the church work.

Christian education and ministerial relief. The title tells the work of this great department of the church. You will always find something to interest you in this department.

The wonderful work in extending our Sabbath schools usually carries some illustrations worth while and is of special interest to teachers and in-

structors. Did you read the banner winners in a recent number?

The Woman's Auxiliary of our church has reached out and aided every department of our religious life. Would you not like to know what the women are doing?

And the Stewardship committee. That organization having to do with our wonderful Presbyterian Progressive Program. Each month some phase of the work is told.

Is not all this worth while to you a Presbyterian?

From May 7th to May 14th is the time to send in your subscription to The Missionary Survey, the official organ of the Southern Presbyterian church. You'll not regret it.

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STORIES OF SERVICE.

BY A. H. SEATS, PUBLICITY DIRECTOR.

Out of the office of the executive committee of Foreign Missions come two beautiful stories of service. Of one the text might be used: "Here am I, send

me;" of the other "My eighty years have brought me only peace and joy."

Dr. John William Moore, of Charleston, West Virginia, has made this remarkable offer to the board. He is

willing to give himself to medical missionary service or if unfit physically, he will pay all of the expenses of any other doctor the committee might select for this work in the foreign field.

Dr. Moore is 52 years of age. He was born in Lexington, Virginia, and after extensive medical training in New York he moved to Charleston where he established a successful hospital. The continued call for "more doctors" in the foreign field made a deep impression on him. The more he thought of it the more he felt that he should answer that call in person or send some one in his stead. Hence his offer to the board.

Dr. Moore will be placed in regular missionary status and it is expected that he will sail some time this summer for China with the recommendation that he be placed in charge of the hospital at the Soochow Mission.

"Here am I, send me."

The other story of service is told in a letter from Mrs. John Linton Stuart and the celebration of her eightieth birthday in Peking. Surrounded by a group of distinguished American and

foreign educators and officials she said, "My eighty years have brought me only peace and joy."

Mrs. Stuart is the oldest missionary of the Southern Presbyterian church in China. She is the daughter of the late Judge Horton, of Mobile, Ala., and in 1872 married Rev. John Linton Stuart, a young missionary who had just returned on furlough after several years pioneer service in China. An old side-wheel steamer took them over the Pacific and on Christmas day, 1874, they settled down to begin their work together. Her three sons have also distinguished themselves in missionary and educational work in China. Dr. J. Leighton Stuart is president of Peking University, Warren H. Stuart is with the Hangchow Christian college and Dr. David Stuart, who was accidentally killed several years ago, had made a name for himself as a physician in Soochow.

So Mrs. Stuart looks back on her years of service and the service of her husband and her children and says "My eighty years have brought me only peace and joy."

PRESBYTERIAN PROGRESSIVE PROGRAM.

Titus 3:4

PREBYTERIAN

"And let our's also learn"

PROGRESSIVE

"To maintain good works"

PROGRAM

"That they be not unfruitful"

Individuals
Churches
Presbyteries
Synods
Sunday Schools
Young People's Societies
Women's Auxiliaries
Laymen's Missionary Movement

Spiritual Life

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Missionary Education

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Every Member Canvass.

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 Miss Florence Dolphy, Gilbert, W. Va.
 Mrs. B. L. Flynn, Logan, W. Va.
 Miss Cornelia Sedbeddy, Malloy No. 2, Man, W. Va.

Miss Ruby Sprinkle, Queens Ridge, W. Va.
 Miss Alice Ludwig, Ottawa, W. Va.
 Mrs. Lucy Chaffee, Clothier, W. Va.
 Miss Katherine Friedenber, Maxime, W. Va.
 Miss Faye Christie, Holden, W. Va.
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 Mrs. J. C. Baker, Hatfield, W. Va.
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 Miss Mary Littlepage, Ronda, W. Va.
 Miss Ruth Harris, Kayford, W. V.
 Miss Kate King, Kayford, W. Va.
 Miss Sadie Harley, Highcoal, W. Va.
 Miss Virgie Nourse, Cabin Creek Junction, W. Va.

Tygart's Valley Presbytery.

Rev. and Mrs. A. C. Powell, Elkins, W. Va.
 Rev. and Mrs. George H. Rector, Sutton, W. Va.
 Rev. W. A. Reveley, Glenville, W. Va.

General Assembly Evangelists.

Rev. J. Ernest Thacker, Rev. Trigg A. M. Thomas, Rev. F. E. Fincher, Rev. R. A. Brown, Rev. J. McD. Lacy.

